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The Pacific.

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WHOLE No. 1658.

SAN FRANCISCO, CAL., FEBRUARY 13, 1884.

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Random Etchings.

[We have been permitted to print the following extracts from private letters written by a California pastor who is spending the winter in the East. The letters from which we quote were written from New York City.]

Hard Dr. Parkhurst, who is pastor of Madison Square Presbyterian church, and enjoyed him much. In speaking of presenting religious doctrine to children he said it should be so presented that it would be like a bird's nest—firm at the bottom so that the young could not fall through, and open upward so that the fledglings could fly heavenward. Dr. Parkhurst seems to know how to say just enough. He never takes off the edge by saying too much. Now and then he drops a pat illustration, but he does not apply it—leaves his hearers to do that. Many of the ministers here have been thrust into good positions by a happy juncture of circumstances. Some come of influential families and were born into elevated position. Some have achieved greatness. * * * Spent the morning, two hours of it, at the Y. M. C. A. Reading-room. Read considerable of the contents of the *Andover Review*. It is good, pleasant reading, and such as laymen, as well as clergymen, can delight in. Phillips Brooks has been called a class preacher, that is, one who reaches a certain class. Grant it. He actually reaches that class. Therein lies the success. Every pulpit has its limitations. Beecher reaches a class; Storrs reaches a different one; Brooks, a still different one. Indeed, in some respects the greater the preacher the greater the limitations. Let Canon Liddon and Spurgeon exchange audiences, and would each hold the other's audience? No. Sometimes the Spirit of God makes all hearers in a community one, and then any one of these Christian voices will be listened to, but in ordinary times hearers will drift off into classes; nor do I mean classes founded on external, but on mental characteristics, on motives and methods. This, for substance, from the *Andover Review* is, I think, true. Doubtless the Apostle John was, by limitation of his mind and heart, a class preacher. A smaller and more select circle (mentally more select) would run after him than after Peter. I suspect Paul combined more of Peter and John, and was a more universal preacher than any other, excepting, of course, Christ. Nevertheless, if Paul was pastor of the Congregational church, and Apollonius was preaching in the Presbyterian church across the way, I shouldn't wonder if Apollonius would have the crowd. What say you to my notions? If he who carried away the multitudes was always indeed an Apollonius, then we could rejoice. But when he who does this is some blatant fool, or mere wind-bag, we can but feel sorrow of heart.

Yesterday I went over to Beecher's morning service; am not sorry I went, but I care not much to hear him more; he is not nutritious enough. He preached on the story of Christ at meat with the Pharisees, and the woman washing and anointing Christ's feet, etc. Beecher expatiated beyond all rules of good taste on the character of the woman; indeed, he showed abominable taste, or absence of taste. "Christ desires to help those who need help," was his theme. The general spirit and impression was helpful, and yet he almost, if not quite, left the way open for men to conclude that Christ loves the penitent prostitute more than he does the penitent moral man—saw more to love in the first than in the last. Beecher reads the scripture admirably. His reading now and then, with occasional comment, throughout his sermon, was the best and most impressive part of his discourse.

In the afternoon attended Dr. Thomson's Bible class at Y. M. C. A. rooms, and that was a feast. It was a talk to us on the first two chapters of Galatians. He threw out more ideas than you ordinarily find in twenty sermons. He is, you know, an M. D., and lectures in a Medical College. He is an Arabic scholar, and son of W. M. Thomson, the missionary, who wrote "The Land and the Book." His Bible-class work is a volunteer labor of love; but not long since his horse died, and his friends made him a present of two fine horses. Dr. Thomson, in speaking of the abundance of meaning and peculiar meaning which Paul put into prepositions, threw out the remark that prepositions are the great words, the important words of a language. They express relations. Some teach that language is something which has been evolved from animal life, but an animal was never known to comprehend a preposition. They have seemed to understand a noun, as a dog, his name, or a verb, as, e. g., the word "go" or "come." As illustration of the importance of prepositions take the word "script," and there is ascription and prescription and description and inscription and subscription. So many very different relations and meanings do the little prepositions give.

Have also heard Dr. Paxton, who was called here from Washington, and has a salary of \$15,000, they say. He is a young, dashing, slashing preacher; says

much truth, and many half-truths. I have before told you of my great delight in listening to Dr. Storrs, and have, I believe, given you pretty full notes of his sermon. I hope to hear him more.

Sunday, Jan. 13, heard Dr. Francis Patton, of Princeton. Text—"Ye are the light of the world." All are agreed upon the high ethical quality and value of the gospel. Men of the neoclassical school extol the nobility of the morality of the Bible, while they rob it of its birthright. That Christians have been and are the light of the world, is a matter of geography. Civilization existed before Christ, but not ethical civilization. As great philosophers and sculptors existed before the knowledge of Christ was given to the world, but the greatness and superiority of our civilization consists not in its philosophy nor its art nor its literature nor its mechanical and industrial achievements, but in its height and area of moral advancement.

Christians are the light of the world in what they know. The dispute to-day is not so much as to what constitutes knowledge as whether there be any knowledge, and hence, not real. They forget that their knowledge, then, of the relativity of knowledge is also relative, and hence, is, by their own admission, not knowledge. There are some things which the Christian knows. There is an inspired dogmatism. Progressive theology is a misleading term. It is arrogance to assert that what the thinking students of eighteen centuries have agreed upon as taught in the Scriptures is to be materially changed. Grant that by holding the microscope over some single word of Scripture you may discover new meaning in it. Grant that deep-sea dredgings may give us new light as to the record of the ocean, it is not likely these soundings will ever compel us to change our charts, or will ever discover to us a new continent. In life, in the living Christianity, is the light of the world. Christians, while persecuted and while leading a precarious existence under Roman Emperors, instituted hospitals. Julian the Apostate said it was a shame that Christians should not only provide asylums for their own poor, but asylums, and the only asylums, for the heathen. Jeremy Bentham could teach that true philosophy of life was the security of the greatest good to the greatest number; but Bentham never built an infirmary. Mill and Spencer taught altruism, but they left it to Christians to practice it. It is Christians, too, who are making the whole world a vicarage. Christians, too, are the light of the world because they believe in a better life in which this life may issue.

Dr. Patton speaks without notes. His sentences are clear-cut and positive. There is a certain degree of power in mere positiveness. Then, too, there is the glamour of extemporaneous delivery. While I heard him his sermon seemed fresher and weightier than it does now on reviewing it. Dr. Patton, you know, is nothing unless he is tripping up some infidel, or pounding some progressive in theology. He is a tall, slender, rather frail looking man, as though Princeton diet did not make encephalic men, good specimens of brawn and muscle. * *

As in architecture the style has changed from the large square built mansions, with stately portico and pillars, immense columns running up to the gable, to dainty fancies and prettinesses of Eastlake or other modern styles, so it is with preaching. Instead of large, symmetric structures, discourses powerful in massive Cathedral grandeur, we have a cluster of bright points, common truths put into new settings, old jewels brought into such a unique light as to be taken by the multitude to be new. The sermon now-a-days is not so much a great thought developed as it is an array of sparkling bits of thoughts; not a chain of logic and persuasion, but a thread of all sorts of gems.

[FOR THE PACIFIC.]

Coming from Association.

We started from the Dalles with thirty or forty good friends and came to Portland where most of us parted; however we met about a dozen again that evening at Dr. Atkinson's in a little meeting for a short time. The next morning five of us started toward Puget Sound, but after a time got off the train, then at Tenino one went on to Seattle and the remaining two came to Olympia. There being no steamer home for two days I left my last companion, and hired an Indian boy and canoe to bring me twenty miles. After coming ten of them I concluded he was not strong enough, and that if I would reach home that night I must take hold of the oars and pull. Hence, for the next ten miles, I brought him, instead of his bringing me, and paid him for it, all the same. The last ten miles I must come afoot and alone with not even an Indian for a companion, through woods so desolate that no one lives on the road. There are three houses in sight; but all of them have been deserted for about five years, and I come along in time to see one of them ablaze with flames which could be heard a mile and a half, it having just caught

from a forest fire. So deserted is this road, that although I have traveled it nearly every hour of the day and night I have never seen even a deer or bear or panther on it (I have heard of them there), nothing larger than a squirrel or bird. By nine o'clock, however, I am within two or three hundred yards of home, but with a river between it and me. I cannot now even walk, but stand and "holler," for a boat. It came, and I was soon across. Was not that dwindling down for companions and ways of travel; coming out of the little end of the horn; however, I am glad to get out of it so long as home is there. When I got home I had two letters, one asking me to go the next day thirty miles to preach a funeral sermon, and the other inviting me to go five miles to a wedding. I accept the former, and the couple to be married very kindly put off their ceremony until I can return.

But that was a better way of getting home from the Association than it was the year before. Wife and three children and one old gentleman and myself arrived at Olympia, to find no boat coming for three days; but we find a third man who wishes to come and then return. So we join company, hire a large spring wagon and two horses (which our friend will bring back) and determine to come by land, thirty miles. All goes well until we are within about eight or nine miles of home when a poor hind wheel (of whose poverty we were entirely ignorant, but which had several spokes entirely broken off, and others injured) struck a small root and broke down. There we were, three or four miles from anybody, without even an axe to help us. However we set our wits to work, found a small tree which had been cut out of the road, trimmed it with our jack-knives, took some rope which we had and some straps off from a trunk, and fastened it to the fore axle, letting the hind one rest on it, and with one wheel behind and one kind of a sled-runner, resumed our march. It worked well, only we were afraid of its strength, or want of it, and it did not run very easy, so the old gentleman drove, the wife and children rode, and we two men walked the rest of the way. All went "merry as a marriage bell" until we were within five miles from home, when we came to the hilly country, eighteen miles to go up, and eighteen to go down in four miles, and hardly any of the way level. Then wife had to walk and two children, except when I carried one or both of them, which was up the steepest of the hills. Within a mile of home, we came to the last (but not least) of the hills to go down—called by some a precipice—so steep we do not think it wise to take the wagon down. Hence we put blankets on the horses and a boy on each, our friend takes the youngest (about three years old) who has gone to the land of nod, we load ourselves with what we can carry, stick other things on the horses wherever we can, and thus take everything which the rain can injure, and start again. At the foot of the hill wife gets on a horse also, and still we go. How I would like to have had a picture of our procession! Nobody could have taken it, it was too dark. Through the brush and grass and trees, along a cattle path so crooked that there is only one in the party who pretends to be able to find the way in the dark, so dark we cannot see five feet ahead in places, or see the trail, and hence we feel for it with our feet, but get off of it once in a while. But by whistling and laughing and the like, we keep up our spirits until we reach the banks of the river, about ten o'clock, where we call for a scow to ferry us across, and some time during the night we all get to sleep, and all are well the next morning, only some feel a little demoralized. M. E.

Washington Letter.

February 5, 1884.

Though Congressional proceedings of the week were disjointed, the work done was of an unusually interesting and significant character. The death and obsequies of Representative Muekey, of South Carolina, caused two adjournments and necessarily displaced the regular order of business. Then, carefully outlined prognostications of political happenings turned surprisingly upon their authorities; again proving, that nothing is so certain to occur as the unexpected. In the first place, the Sherman resolutions for an investigation of the Mississippi and Virginia massacres passed the Senate without arousing the partisan debate that was anticipated. An animated discussion was called forth, however, while the Senate was considering the bill for the relief of the Greely arctic expedition party, the point being on the advisability of leaving the amount to be expended to the judgment of the Secretary of the Navy. Senators McPherson and Saulsbury attacked Secretary Chandler declaring he was interested in the bill, and Senator Hale defended him, indignantly denying the accusation.

Prohibition petitions were another feature of Senate proceedings. Nearly a bushel of these petitions to abolish the liquor traffic in the District of Columbia were offered on Thursday. Every Senator had a roll neatly done up and tied, containing names obtained in his State,

and one after another they presented them.

In the House, the introduction of a resolution for the appointment of a committee of inquiry, to hear the evidence in charges of corruption, made by ex-Speaker Keifer against correspondents, brought Mr. Keifer to his feet in a violent attack upon representatives of the press. Gen. Boynton, who sat in the press gallery during Mr. Keifer's speech, was the direct target of denunciation, and the scene caused considerable excitement. The war against unearned land-grants has fairly begun. The House has passed two rescinding bills, applying to land granted to Mississippi and Alabama. When Chairman Cobb of the Committee on Public Lands arose to report these bills, stating briefly that the lands, which it was proposed to forfeit, had not been earned by the companies, he was subjected to a cross-fire of interrogatories from members with interests at stake. The Republican side of the Chamber was nearly deserted in the anxiety to hear or take part in the running debate going on around Mr. Cobb, while in the rear of the seats were a number of Senators from States interested in this or other bills, the representative of which was expected. Justice Fields, of the Supreme Court, was a conspicuous figure in the crowd. The first regular speech in opposition to the bill was by Mr. Van Eaton of Mississippi; and his colleagues, Messrs. Barkdale and Singleton, followed him. It is understood the next grants to be forfeited will be the Oregon and California, and then the unearned portion of the Northern Pacific. In the discussion among members of the House upon the question of voting themselves clerks, the argument that Southern members do not need secretaries, is frequently advanced. Much of the correspondence of Congressmen relates to pensions, a subject in which the constituents of Southern members are not interested, and therefore it is thought a proposition to provide members with clerks at public expense could not go through the House, as many Republicans, and probably more than three-fourths of the Democrats, would vote against it.

Friday ended the discussion in the House on the Fitz John Porter relief bill. It passed that body by a majority vote of one hundred and six. During the debate, enemies of the measure had suggested that Southern members had sought to act in the matter, but when a vote was reached, ex-Confederate Congressmen raised their voices in favor of the reinstatement of Gen. Porter. Among the last speakers who advocated the bill were Messrs. Wolford, Phelps and Curtin, and the ex-war Governor of Penn., closing the debate with a circle of applauding members around him. The galleries were crowded, attentive, and seemed to be in complete sympathy with Gen. Porter, who, as heretofore, during the discussion of his case, sat in the gallery.

The tariff contest opened in the House Monday, preceded by a preliminary skirmish over free wool; the Ohio delegation having been instructed by the Legislature of that State to use strong efforts towards a restoration of the duty on that article. The introduction of Mr. Morrison's tariff bill followed this dissension.

[FOR THE PACIFIC.]

The Indwelling Spirit.

I have often been led to compare, mentally, a Christian to a stove, which in comparison, perhaps, is more forcible than beautiful.

In the cold weather through which we are passing during the winter season, when you enter a house, and see a stove how eagerly you approach it, expecting to be warmed and comforted. You have a right to expect this in the very nature of things, and if there is no fire there, Oh! how disappointed you are; how it chills and repels you! you do not wish to be near it any more. So, when you meet one who is called a Christian, you expect to see the holy fire of love in the glance of his eye, to feel it in the grasp of his hand, to hear it in every word that falls from his lips, and you have a right to expect it; and if that soul is right with God, you will not be disappointed. Oh, when we meet such a Christian, how it warms our souls! How we love to grasp that hand and say, my brother; or my sister! for Wesley says: "The relations which are by grace are dearer than those which are by nature."

But if you approach this Christian, and instead of the loving glance, are met by a proud or cross look; and for the warm pressure of the hand, the dainty fingertips scarcely touch your own; and as you listen for the loving words which ought to flow from the tongue of a Christian, the lips open only to find fault with something or somebody, how you are chilled, and the love with which you started to meet him is crushed forever, and you do not care if you never meet him again. And just here, if you are not a Christian yourself you will make a fatal mistake, and think because one Christian is cold and gloomy that all must be the same, and that there is no power in religion to warm and beautify the life, and you do not want anything to do with it. Now this is hardly fair. If the stove is black, and cold, and

repulsive, when it ought to be red and warm and comforting, would you say that there were no warm stoves; that there was no power in fire to warm a stove, and you did not want anything more to do with them, nor with fire in any shape? Oh, no! and yet that is just the course you pursue in regard to religion.

Now, there is nothing about a cold Christian to cause any desire to emulate him; his religion is a body without a soul. If there were no fire in the room to-night, it would be very cold, and what would you do to warm it? Would you get another cold stove, and if that is not enough another and another, until every person had a stove to sit on, and then expect them to be warm because they were so near the stoves? Alas! they would only grow colder for there would be no fire in them.

So you might fill this room with cold Christians, and they would have no more power to warm a person, spiritually, than a stove without fire will warm him bodily.

But let one soul be filled with the Spirit, and oh what a glow emanates from him! We cannot explain the difference, but we can see it, feel it, hear it, and know it. So in the battle of life, my brother or sister, let us "pray without ceasing," "that Christ may dwell in our hearts through faith, to the end that we, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length, and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God."

MARTHA LOCEY.

Some Noteworthy Facts.

It is worthy of note that the venerable church of the Waldenses shows the new era to which it has come by sending, as it has done lately, its pioneer foreign missionary. He has gone to South Africa.

Edwin Arnold, the author of the "Light of Asia," having put the number of Buddhists at 470,000,000, Rev. Dr. Happer traverses his figures and concludes that they may be stated at 72,342,407, and however highly lauded the original Buddha has been, Dr. Happer affirms that "the Buddhists in China are the dross of society and are lowest in morality, the heathens themselves being judges."—Rijutei, the Korean convert, who is now translating the Bible into his native tongue, states that five Koreans have become Christian disciples. He makes also the very startling assertion that during seventy or eighty years the number of Roman Catholic Koreans who have been executed for their faith has been 100,000!—What may be done in one life is shown by the following facts, brought out afresh by the death of Zurich Pastor Oncken of Hamburg. He was born in 1800, and in 1834, having adopted Baptist views, was baptized with six others by the late Dr. Barnas Sears. The Baptist cause seemed a forlorn hope in Germany then. One could not be of that sect without risk of fine. If fines were not paid, there was the prison; yet Dr. Oncken lived to see that church of seven increase to 150 with a membership of 30,000.

The Woman's Board OF THE PACIFIC.

President, Miss Lucy M. Fay, 1312 Taylor St., San Francisco.
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Mrs. J. H. Warren, 1526 Eddy St., San Francisco, and Mrs. L. E. Dwinell, Redwood City, Home Secretaries.

Our February Meeting.

We met at Mr. Macy's church, not at Mr. McCoy's as our printer would fain have had us do. There were about forty of us in the afternoon meeting, Miss Fay presiding. The tenth chapter of Romans seemed to come to us with peculiar force. "How shall they hear without a preacher?" and, "How shall they preach except they be sent?" "They," the heathen heavers; "they," the missionary preachers, and we, the stay-at-home senders, met in spirit, one God, one Saviour over all.

How necessary our part, the senders' part of the great work! Have we any right to withhold our prayers, our sympathy, our dollars? Dr. Davis' burning words in the January *Missionary Herald* "come of themselves" just here: "The whole heathen world is open. Seven hundred millions of them are waiting, calling for the light of life. They have been culling these years. The Church professes to believe that they are passing into eternity, unsaved and hopelessly lost, at the rate of twenty millions a year. What is she doing? She is doing something; but to those of us who are here on the field among the millions it seems that what the Church is doing might be compared to what it would have been to send a regiment of Union soldiers in 1863, to march alone from Louisville through to the Gulf. Oh! that there were some way by which the whole Church of Christ could be made to realize that the eternal welfare of all the millions of this generation hangs upon each one of them personally; that there are

living cords which should be fraught with eternal life, uniting each one of these millions to each one of our hearts, that though we may paralyze those cords, for the present, they will be vivified with a living energy again as we stand face to face with these millions at the bar of God, and we know, and they know, and the universe knows that we saw their mute appeal for the gospel of life, which we had, and which Christ commanded us to give them, but we gave it not, and our refusal cost them eternal life! Something at least of this same eloquently expressed feeling must have come into the hearts of each one, as the stirring words of the first missionary, Paul, were read at our meeting.

Our Treasurer reported \$600 of our pledged \$3,300, securely banked. We sincerely hope our tributary streams are filling gradually—the plentiful rain of the last two weeks ought to increase our Woman's Board harvest, as well as the farmer's. He who says, "I will give of the fruit of the field," also says of the spiritual harvest, "Lift up your eyes, and look on the fields, for they are white already to harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal."

Mrs. Richardson, a member of Dr. McLean's church, Oakland, and last year Treasurer of the auxiliary to the Woman's Board in that church, has been selected by the Executive Committee to bring into our meetings, from month to month, such items of missionary news as may seem to her of general interest. She is to have the range of the world-wide field, and with a heart full of enthusiasm for foreign missions, to glean for us who are too busy to glean for ourselves. The work of all three Woman's Boards, of the American Board, of other boards is to pass under her observation, and we are to have a five minute statement each month of the most important items. Among the facts to which she called attention at our last meeting were the following:

Revolutions now in progress in Japan, Turkey and South Africa.

Certificates of stock in the new *Morning Star* are already issued at 25 cents each.

The presence of Mr. and Mrs. Logan of Micronesia, and Captain Bray of the *Morning Star* in meeting of W. B. M. I., gave new impetus to the enterprise by their recital of incidents of Micronesian life. The ladies said, after listening to them, "it would be wicked to delay the attempt any longer."

Mrs. Richardson also stated some questions which she thought would be likely to occur to those just becoming interested in missionary matters, and answered them as follows:

The American Board was established in 1810, you say. What, then, was the first mission established by the Board? Mahurath, 1813.

Where has there been the greatest success in the numbers converted? Hawaiian Islands, Micronesia, where there are now 3000 church members.

Has the care of any mission been surrendered by the American Board, the people, having become substantially Christian? Yes, that in the Hawaiian Islands.

Will they be likely to meet with the same success in another field soon? Yes; in Japan. Secretary N. G. Clark says: "A vigorous effort on the part of the Christian Church may secure the triumph of Christianity in Japan in the next twenty-five years."

Very interesting news from our school in Spain was received through a number of letters, some of them sent by the Bureau of Exchange, Boston, and others by Mrs. Gulick's family friends in Auburn-dale, Mass.

We learn that Mrs. W. H. Gulick has been engaged in missionary work in Spain since 1871; in San Sebastian since 1881. There they rent a large building in which are the chapel, school and dormitories. The school now numbers twenty-three, and they could take more if their rooms were only furnished. If they could offer sufficient advantages they could get all the paying pupils they could take. The free list is full, and six girls coming under that class have been turned away this last year. Mrs. Gulick now has five children living—the oldest nine years old, nearly ten.

Our meeting closed with a very spicy printed leaflet about "Our Band," which we hope to transfer to our column at some future time, followed by a brief account of the "Centennial Band" of the Fourth church, read by their Secretary, Miss Collins. She gave us their membership as twenty-five, and spoke of their regular meetings to which each brought their own work and listened to selections from *Life and Light, Missionary Herald* and such missionary letters as came to them from time to time. She omitted to state that they inaugurated their work for 1884 under the direction of their President, Mrs. Stillman, by handsomely entertaining the Executive Committee, and by sending a delegation of nearly twenty to our February meeting. It was a great pleasure to see so many young faces among our number. We shall always feel special interest in this "Centennial Band," and hope that their zeal and enthusiasm in the cause may bring forth rich fruit.

Communications.

Spiritual Quickening in the Churches—How Obtained.

[Paper read before Willamette Association, at Albany, Jan. 16, 1884. By Rev. E. B. Loomis, Pastor Plymouth Congregational Church, Portland, Or.]

A hungry man does not care to be told that he is hungry, but becomes deeply interested in any plan for satisfying his appetite.

I fancy that, as Christian men and women, we do not care to be told that the Church is in want; that is very evident to every thoughtful observer; but we are anxious to know how this want can be met. We are weak, how can we become strong? We are dead, how can we be quickened? These are vital questions and worthy of our earnest and prayerful attention. Mighty interests are at stake, precious souls are perishing—how can the Church bring to itself the power to reach these?

The church might be fitly compared to a person who is in a weak condition physically. By a proper treatment his vitality can be restored. So I believe that, by the right treatment, the Church can be restored to its normal condition. It is not a hopeless case; there are remedies within reach, and if we feel the need of help, as we certainly must, when we consider our perilous condition, these will be used.

What are the remedies? What can be useful in restoring to this spiritual body the vitality it ought to possess?

I believe the church must have different food from what it gets now in many cases. The man who works requires more and better food than the idle man. The church in its normal condition is a working church, skilled in the use of weapons. To be brought again to this condition necessitates that its food be such as to give it strength and vigor equal to the demands made upon it.

"Nick-nacks" and sweet-meats are pleasant to the taste, but what pleases the palate is not always the best thing for the stomach, and when this organ gets out of order, there is no telling what evils may result. The blood, unable to get what it needs to keep it pure, becomes vitiated; then a long list of maladies follow.

The lack of the right kind food is working untold harm in the church of Christ. Its blood is in a bad condition; its countenance is marred by unwholesome humors. Instead of beaming with joy, and rosy with health, it looks despondent and sorrowful. One of the best reasons for this condition is the fact that spiritual and vital truths have largely given place to the sweets of sentimentalism, and the unwholesome dissertation on some merely worldly topic.

The ministry is quite to blame for this state of things. Seeing that the people had rather sit down to a table of fruits and candies, with a profusion of flowers to intoxicate with their fragrance, the minister has furnished such a table, putting on enough of the lesser substantial to show it was not intended for display merely. What else could be expected than a loss of vitality when this is the fare? But the ministry is not the only party that is blameworthy. The people demand this, they will have it. If the present incumbent cannot provide it, some one else must. In many instances the church has as much as said: "Away with your coarse, plain fare; I will not endure it; give me what my appetite craves, or nothing." The minister, to keep his congregation, compromises, and gives more of the fancy, and less of the substantial.

Go to a church social, where there is a table for those who wish mush and milk, and another where cakes, candies and ice cream are sold, and see which receives the greater patronage. Ask the attendant at each table the sum realized from the sales, and see which is the larger. Go the next Sabbath into any of our large towns or cities and enter a church where the plain gospel is clearly set forth; notice the size of the congregation. Then visit a church where the popular demand is met, and see how large the audience gathered there. I imagine you will find that the same principle has been acted upon that you observed at the social: the plain and useful was passed by, and the beautiful and sentimental patronized by the large majority. I would not be understood as saying that in the more popular place God's Word is laid aside entirely; this is not true. The trouble is with the manner in which it is set before the people; it is seasoned and flavored so highly, and frosted so beautifully, that these things attract the attention rather than the truth itself; they also neutralize the good effect the truth might make. The expression you use as you go out of church is, "What a beautiful sermon," rather than, "How true his words; I mean to profit by them." From one church the people go home to feed upon the words spoken, from the other, to speak the praises of the man who can so beautifully entertain his people.

The church will never recover its normal vitality and be in possession of the spiritual power it should wield, until the ministry becomes spiritual, so thoroughly so that Christ, not self, is the prominent figure in every sermon; until his truth, not man's fancies and flowers, is the thing carried home by every worshiper. The plain truth may be unwholesome to many, but it is what all need. It should be given in a reasonably palatable form, but free from that which would detract from its power and clearness.

Again, much of the influence which the truth would exert, if free from what I have named, is lost because of its indistinctness. We are afraid to say you; in form we speak to our people, but in reality speak of a people. The people in general, and those present, naturally suppose some one else is meant. We do not

get our example from the scriptures, for all the preachers mentioned in them were very direct, even personal; various classes were singled out and addressed so there could be no mistake as to who was meant. But we are very shy in this respect; if we do take direct aim, we wrap the point of the arrow with cotton, then give only a gentle pull to the bow, or we aim at some extremity of the body rather than the vital part. We forget that we can denounce sin and at the same time show that we love the sinner.

I am aware that evil can be, and often is, done by men in denouncing the various forms of vice; but it all comes through the manner in which it is done, the spirit shown, rather than that the sin has been clearly pointed out. Sinners must be made to feel that they are sinners, that we know they are; but as we point to the sins with one hand let the other present the remedy. After we have probed let us turn on the healing ointment. The great peril of the soul must be made known, then more readily will the sinner fly to the place of refuge.

Another evil which the pulpit, in my estimation, must overcome before it will exert its greatest power, is the impression that it is but a lecture platform, where topics of merely worldly-wise interests or science are discussed. When the pulpit is thus used the impression is not the most wholesome (I refer only to its use on the Sabbath). The Sabbath is set apart for divine worship, for soul nourishment, and all its hours of service should be so employed. The topics discussed should be of vital importance to the soul. The Word of God should be the book from which the themes are drawn. When we thus abuse the privileges and responsibilities of the pulpit, we as much as say to the people of the world that we cannot find enough in the book of all books to supply subject-matter for two services each Sabbath, hence must fill the hour allotted for evening worship by the discussion of some worldly topic. If this is not the impression made, another which is even worse must be, namely: that the truths of the Bible cannot be made popular and interesting. All such impressions I believe are helping to reduce the vitality of the church. I do not object to the discussion of such themes as those to which I have referred, even in the pulpit, but let it be on some other day than the Sabbath. Every true minister of the gospel should take a lively interest in everything that will promote the best interest of the people, but the Sabbath services should be held above the lecture or the discussion of science; they have to do with interests vastly more important, even the eternal interests of immortal souls. Then exalt the name of God above all other names, by keeping the services of the Sabbath free from anything which might detract from the highest interests of the soul.

The pulpit is not the only place from which the church receives its food. The soul draws its nourishment from many sources. The literature of the home furnishes a loaded table from which the soul partakes. Is this of the sort to nourish and invigorate? But poor or good, it is allowed to take the place of Bible-reading and study. That great storehouse, in which the bread of life is found, is seldom opened, while the words of men are carefully perused. This laying aside of the Bible is due to the same fact that makes the plain words of the preacher uninteresting; it arises from a disordered condition of the spiritual body. The people once caught these words with breathless interest; now they must be seasoned or flavored highly to remove their insipidity.

When our pulpits set before the people the plain truths which the plain man Jesus gave for our nourishment; when the Bible again becomes a "Lamp to our feet and a light to our path;" when the literature of the home becomes pure and wholesome, then shall we see signs of returning vitality, of hopeful recovery.

In the restoration of the church to a healthy and vigorous condition, another matter must be considered. The person who is seeking for a renewal of physical power is required to use his strength as he requires it. This being done judiciously, insures added power, and in connection with the proper diet, the person is being brought rapidly to his normal condition.

The church is in need of exercise; it is dying by degrees from the lack of it. It has the idea that it cannot move, and is waiting for some power to stir it. I have but little confidence in "Faith Cures," so-called, but I do believe more faith would do much towards bringing the church out of its chronic state of inactivity. If it would muster ambition enough to just get about something, it would find its joints limber, and its muscles strong. The church is too sedentary in its habits; it ought to get out more in the open air. In other words, our churches ought to be more helpful to one another; we ought to get away from the bounds of self into the broad world, and lend a helping hand. The way to build up, is to reach out.

Our most prosperous and spiritual churches are those which do not confine all their thoughts and energies to themselves; they have grown strong by helping others grow.

If the church exercised more, it would crave the kind of food it needs for healthy development; it would get hungry, and dainties would not satisfy its ravenous appetite. I believe the two most important things to prescribe for the patient under consideration are, nutrition, food, and proper exercise in the proper place. There is no need to stop to speak of the tonic to be used, for the Great Physician of the soul gives his spirit to those who feed upon His Word and strive to carry out His will. The spirit is the tonic the church needs—under this influence it will rapidly recover, and again become a strong bulwark of defense for all the higher and nobler interests of mankind. There are certain things which prove a

great drawback to our smaller and weaker churches in making use of the kind of exercise which helps a church spiritually. Their condition is such financially that they must forever be devising and carrying out plans for raising funds. They are obliged to form themselves into a sort of "Grab Society," that is, they must grasp every opportunity offered, or that can be found, for raising money. The energies and activities of the church, which ought and would otherwise be used for nobler purposes, must be prostituted to the gaining of this lower object. This fact helps defeat proper growth, because it begets selfishness. You cannot lead a flock burdened by debt into the higher fields of usefulness, any more than you can get a person to accept the bread of eternal life while he and his family are suffering for the bread of this life. If in many of these small churches there could be a financial quickening, there would follow a spiritual quickening.

When thinking of these struggling churches, and the advice they generally get, I think of a picture I once saw—two young men are skating on a pond; one breaks through the ice and his life is in peril; the other stands with his hands in his pockets, saying, "Trust in Providence, Joe; trust in Providence." Our weak churches, many of them hardly able to keep their head above the waters, are given a good deal of this advice. It looks well in print, if the picture does not accompany it; but when it does, how ludicrous! A church in this condition is a discouraged church, and this fact does not furnish the greatest inspiration for working for others.

The church is not only affected by such a state of things, but it places a barrier in the way of others who might wish to become connected with it. Human nature is such as not to voluntarily take upon itself financial burdens which the church has created. Any one at all observant can see the truth of this illustrated in almost any community.

One church able to walk alone, free from financial care, is worth more to the cause of Christ than five burdened ones. It is well enough to talk about consecration—I wish our churches had more of it—but consecration is not a synonym for means; but means secured may lead to consecration.

A bad impression is made upon the community where such churches are located. A young man was heard to say of such a church, only a few days ago, "Why, they are always trying to get money. I don't believe they care for much else." This is but a fair sample of the feeling the world's people have in respect to this class of churches. Hence, another side of the discouragements with which they have to contend can be seen.

Let the dark clouds which hang over these churches be lifted, and it will not be long before the rays from the Sun of Righteousness which can then reach them will warm into renewed life dormant powers, the spring-time will be upon them, showing signs of an abundant harvest.

Another important help to spirituality which is sadly forgotten, is sympathy and fellowship among the individual churches. Each church of our order is independent, but this independence should not sever the cord of dependence, which the highest interests of God's kingdom furnishes.

Our larger churches, especially, should extend this fellowship and sympathy to the smaller. Instead of being like Mount Hood, which towers far above all the other mountain peaks, looking down upon the rest with a frigid countenance, the larger churches should be like the lower mountains, which look arms and shield the little foot-hills at their base. From Mount Hood comes a chilling breeze; the lower mountains shield the still lower from this.

Our churches, large and small, should fight hand in hand, shoulder to shoulder, in this glorious conflict. How hearts are encouraged and hopes brightened when this is true.

The sick-chamber is no place for long faces and doleful words. Smiles and words of cheer are the better. But some of the little churches on this coast that are sick and weak, are treated in this wrong manner. No words of cheer or encouragement, but rather doubts are expressed as to the competency of the nurse, and the prospect of life.

Oh, may God hasten the time when professed sympathy shall give place to the real and practical. Then shall be removed one great obstacle to spiritual quickening.

May our gathering on this occasion be so blessed by the out-pouring of God's spirit that ministers will return anxious to set before their people God's truth, and that only. May the heart of every layman be so thrilled with renewed devotion and consecration as to enable him to lay aside all that is not helpful to the church's recovery. Then by extra effort and fulfillment of promises made, may every hindrance be removed.

We want to feed more upon the Word; we must carry out its principles in practical life. We need that near view of Christ of which the sermon of last evening spoke. When those things are gained we shall pray aright, and in answer to our prayers the Holy Spirit will be given, who shall lead us into all truth, and the truth shall make us alive.

Railroad land-grants declared forfeited by Congress: Several old ones in the South, and then the next bill on the calendar was that declaring the forfeiture of the land granted to the Texas Pacific Railroad Company under the Acts of Congress approved March 3, 1871; and the Acts supplemented thereto. The report accompanying the bill, which was very long, was ordered printed in the Record, and without debate the bill was passed—ayes 259, nays 1—Barr (R) of Pennsylvania.

Dr. Marvin on Thomas Paine.

We take the following from the *Daily Oregonian*, published in Portland, Or.

Yesterday evening at the Congregational church Dr. Frederic R. Marvin recited the life of Thomas Paine. He said as next Tuesday would be celebrated by "infidel clubs" all over the country, as the anniversary of Paine's birth, he wanted the world, or so much of it as he could reach, to hear the other side of the discussion. He gave Paine credit for great natural ability, and said that he rendered our country some valuable service with his "Common Sense" and "The Crisis." He said "The Rights of Man" was in the main a wholesome work, mainly leveled at Edmund Burke. But Thomas Paine is remembered for the worst book he ever wrote—"The Age of Reason." He said: "I do not denounce the work because of its infidel doctrines. Every man has a right to publish his opinions, and I hope I am broad and liberal enough to look with toleration upon all honest and educated skeptics. Let every man speak out his honest opinions. But I denounce 'The Age of Reason' because it is dishonest and illiterate. Paine himself says that when he wrote it he had not a copy of the New Testament or any part of it in his possession. What would you think of me should I attack Thomas Paine and yet say that I had never read his 'Age of Reason?' Paine was an ignorant man of very vulgar tastes, and toward the end of his life became a common drunkard and town-loafer. Of him John Adams, once President of the United States, wrote: 'Worthless, unprincipled and profligate—the blackguard Paine. Thomas Paine turned his hand against nearly every good man and good thing. He wrote these words of George Washington: 'Traitorous in private friendship and a hypocrite in public life, the world will be puzzled to decide whether he is an apostate or an impostor.' There has been much unnecessary discussion about Paine's deathbed. I care very little about his deathbed; I know what was his life, and that is enough for me. Some say he repented, and others think he died as he lived. What matters it how he left this world? His mind was so broken down by drink that nothing he could have said would have made any difference. Compared with the evil his 'Age of Reason' has accomplished, he has accomplished but little good, and for whatever service he rendered our government he received liberal reward. Congress gave him a vote of thanks and £3,000; Pennsylvania gave him £500; and New York gave him a farm. He had a splendid prospect before him and he cast it all away, and the best thing we can do with his memory is to bury it out of sight forever.

"The 'Age of Reason' is a worthless and dishonest attack upon a religion he did not understand and upon a Bible he never read. Educated infidels despise him as heartily as any minister I know of, and men and women who follow him are, for the most part, from the lower walks of society. Let us have the charity to believe that the disciples of unbelief, who will next Tuesday celebrate Paine's birth, know little or nothing of his life. But if at Turn Hall they want a motto for their celebration I can furnish one from the Bible Paine so heartily despised. Let it be, 'The fool hath said in his heart, there is no God.' We shall watch with interest the celebration of the birth of an illiterate sot, of whom the President of his country wrote, 'Worthless, unprincipled and profligate.' If you want to know the character of Thomas Paine you have only to look at the men who defend him. 'Birds of a feather flock together.' You will find among the admirers of Paine scarcely a man who has any claim of social culture or mental training. A public hall was built and dedicated to his memory in the city of Boston, but his friends were too few and impetuous to sustain it. His works find a more limited sale every year, and the time is not far off when his name will be well nigh forgotten. I respect all honest men and women, whatever may be their opinions. I want free speech and a free press for atheists and deists as well as for Christians. I say let us have to the largest extent spiritual and intellectual liberty. Let all questions be fully and openly discussed, but let us have competent men to discuss them. I extend the hand of greeting to all worthy seekers after God and truth, but I despise a quack religious teacher as heartily as I despise a quack doctor. Thomas Paine was neither philosopher nor theologian—he was an incompetent iconoclast, and toward the close of his life he was a miserable sot. Let the men who admire that sort of a life celebrate its advent next Tuesday. Let them speak and sing about it as much as they please, for this is a free country; but sober, industrious and thoughtful men will leave Paine and his 'Age of Reason' to the bats and the moles. More and more the light of a Christian civilization is dissolving the dark shadows of both superstition and unbelief."

PHILADELPHIA, January 31.—During the annual bowl-breaking at the University of Pennsylvania, this morning, the students got into the street and destroyed considerable property. Some of them had their clothing torn and were left almost nude. The police arrested one student and they were followed to the station-house by his comrades, who were pelting the officers with bricks, stones, etc. In front of the station-house another student was arrested. The howling students numbered 500. During the disturbance four pistol-shots were fired and one man was shot in the hand.

The church and its worship keep alive the thought of God in the world. When we say this, we say a great deal. You cannot neglect God's Church and its worship without dishonoring the most precious thing in your life.—W. W. Battershall.

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Now, we have changed all that. To-day
We treat her in a different way;
We make her pretty,
We send her tripping through the snow,
To pour her pity on the woe
Of some huge city.

God speed! Kind heart, kind hand, kind eyes;
Life to too many a one denies
The joy of angels;
That we should grudge when you go by,
To wish your errand well, and cry
Our blessing after!

—[Magazine of Art.]

Straight Forward.

The temptation to step aside "just once" from the straight and narrow way comes not infrequently to the young Christian. If Satan can but gain our consent to one departure, he knows that succeeding steps in the wrong direction will easily follow. The following extract from the recently published life of Dr. Judson, by his son, may come as a timely word to some tempted and hesitating soul: "A native Christian woman told me that she was about to engage in something which Dr. Judson considered not conducive to her spiritual good. He sent for her and remonstrated; but she would not give up her darling project. 'Look here!' said he, eagerly snatching a paper from the table and tracing not a very straight line upon the floor. 'Here is where you have been walking. You have made a crooked track, to be sure; out of the path half the time; but then you have kept near it, and not taken to new roads, and you have—'not so much as you might have done, mind, but still to a certain extent—grown in grace; and now, with all this growth upon your heart and head, in the maturity of your years, with ripened understanding and an every day deepening sense of the goodness of God, here, bringing down the ruler with emphasis to indicate a certain position, 'here you stand. You know where this path leads. You know what is before you. Some struggles, some honors, and finally eternal life and a crown of glory. But to the left branches off another very pleasant road, and along the air floats, rather temptingly, a pretty bubble. You do not mean to leave the path you have walked in fifteen years—fifteen long years—altogether; you only want to step aside and catch the bubble, and think you will come back again, but you never will. Woman, think! Dare you deliberately leave this straight and narrow path, drawn by the Saviour's finger, and go away for one moment into that of your enemy? Will you? Will you? Will you?' 'I was sobbing so,' said the woman, 'that I could not speak a word; but he knew, as he always did, what I meant, for he knelt down and prayed that God would preserve me in my determination. I have made a great many crooked tracks since,' she added, tearfully, 'but whenever I am unusually tempted I see the teacher as he looked that day, bending over in his chair, the ruler placed upon the floor to represent me, his finger pointing along the path of eternal life, his eye looking so strangely over his shoulder, and that terrible 'Will you?' coming from his lips as though it was the voice of God; and I pray just as Peter did, for I am frightened.'—[Christian Advocate.]

The Story of a Winter Campaign.

Nearly all the countries in Europe were making war upon France in 1795. The French people had set up a Republic, and all the kingdoms round about were trying to make them submit to a king again. This had been going on for several years, and sometimes it looked as though the French would be beaten, in spite of their brave struggles to keep their enemies back and manage their own affairs in their own way.

At one time everything went against the French. Their armies were worn out with fighting, their supply of guns had run short, they had no powder, and their money matters were in so bad a state that it seemed hardly possible for France to hold out any longer. In the meantime England, Austria, Spain, Holland, Piedmont and Prussia, besides many of the small German States had joined together to fight France, and their armies were on every side of her. A country in such a state as that, with so many powerful enemies on every side, might well have given up; but the French are a brave people, and they were fighting for their liberties. Instead of giving up in despair, they set to work with all their might to carry on the war.

The first thing to be done was to raise new armies, and so they called for men, and the men came forward in great numbers from every part of the country. In a little while they had more men to make soldiers of than had ever before been brought together in France. But this was only a beginning. The men were not yet trained soldiers, and even if they had been they had no guns and no powder; no clothing was to be had, and there was very little food for them to eat. Still the French did not despair. Knowing that there would not be time enough to train the new men, they put some of the old soldiers in each regiment of new ones, so that the new men might learn from the veterans how to march and how to fight. In the meantime they had set up armories, and were making guns as fast as they could. Their greatest trouble was about powder. They had chemists who knew how to make it, but they had no nitre to make it of, and did not know at first how to get any. At last one of their

chemists said there was some nitre—in a few ounces to a pound or two—in the earth of every cellar floor; and that if all the nitre in the cellar floors of France could be collected, it would be enough to make plenty of powder. But how to get this nitre was a question. The cellar floors must be dug up, and the earth must be washed, and the water must be carefully passed through a course of chemical treatment in order to get the nitre, free from earth and from all other things with which it was mixed. It would take many days for a chemist to extract the nitre from the earth of a single cellar, and then he would get only a pound or two of it at most.

It did not seem likely that much could be done in this way, but all the people were anxious to help, and so the cry went up from every part of the country, "Send us chemists to teach us how, and we will do the work and get the nitre ourselves." This was quickly done. All the chemists were set at work teaching the people how to get a little nitre out of a great deal of earth, and then every family went to work. In a little while the nitre began to come into the powder factories. Each family sent its little parcel of the precious salt as a free gift to the country. Some of them were so proud and glad of the chance to help that they dressed their little packages of nitre in ribbons of the national colors, and wrote patriotic words upon them. Each little parcel held only a few ounces, or at most a pound or two, of the white salt; but the parcels came in by tens of thousands, and in a few weeks there were hundreds of tons of nitre at the powder mills.

As soon as there was powder enough the new armies began to press their enemies, and during the summer and fall of 1794 they steadily drove them back. When they met their foes in battle they nearly always forced them to give way. They charged upon forts and took them at the point of the bayonet; cities and towns everywhere fell into their hands, and by the time that winter set in they were so used to winning battles that nothing seemed too hard for them to undertake.

But the French soldiers were in a very bad condition to stand the cold of winter. One great army, under General Pichegru, which had driven the English and Dutch far into the Netherlands, was really almost naked. The shoes of the soldiers were worn out, so they had to wrap their feet in wisps of straw to keep them from freezing. Many of the men had not clothing enough to cover their nakedness, and for decency's sake had to plait straw into mats which they wore around their shoulders like blankets. They had no tents to sleep in, but, nearly naked as they were, had to lie down in the snow or on the hard frozen ground, and sleep as well as they could in the bitter winter weather. There never was an army more in need of a good rest in winter quarters, and as two great rivers lay in front of them, it seemed impossible to do anything more until spring. The English and Dutch were already safely housed for winter, feeling perfectly sure that the French could not cross the rivers or march in any direction until the beginning of the next summer. The French generals, therefore, put their men into the best quarters they could get for them, and the poor, half-naked, barefooted soldiers were glad to think that their work for the year was done.

Day by day the weather grew colder. The ground was frozen hard, and ice began running in the rivers. After a little while the floating became so thick that the rivers were choked with it. When Christmas came the stream nearest the French was frozen over, and three days later the ice was so hard that the surface of the river was as firm as the solid ground. Then came an order from General Pichegru to shoulder arms and march. In the bitterest weather of that terrible winter the barefooted, half-clad French soldiers left their huts and marched against their foes. Crossing the first river on the ice, they fell upon the surprised Dutch, and utterly routed them. About the same time they made a dash at the strong fortified posts along the river, and captured them.

The French were now masters of the large island that lay between the two rivers, for they are really only two branches of one river, and the land between them is an island. But the ice in the farther stream was not yet hard enough to bear the weight of a cannon, so Pichegru had to stay where he was for a time. Both sides now watched the weather, the French hoping for still harder frosts, while their enemies prayed for a thaw.

The cold weather continued, and day by day the ice became firmer. On the 8th of January, 1795, Pichegru began to cross, and on the 10th his whole army had passed the stream, while his enemies were rapidly retreating. He pushed forward into the country, sending his columns in different directions to press the enemy at every point. The barefooted, half-naked French soldiers were full of spirit, and in spite of frost and snow and frozen roads they marched steadily and rapidly. City after city fell before them, and on the 20th of January they marched into Amsterdam itself, and were complete conquerors. Hungry and half-frozen as they were, it would not have been strange if these poor soldiers had rushed into the warm houses of the city and helped themselves to food and clothing. But they did nothing of the kind. They stacked their arms in the streets and public squares, and quietly waited in the snow, patiently bearing the bitter cold of the wind for several hours, while the magistrates were getting houses, and food, and clothing ready for them.

This whole campaign was wonderful and on almost every day some strange thing happened. Pichegru, learning that there was a fleet of the enemy's vessels lying at anchor near the island of Texel sent a column of cavalry, with

some cannon, in that direction to see if anything could be done. They found the Zuyder Zee hard frozen, and the ships firmly locked in the ice. So they put spurs to their horses, galloped over the frozen surface of the sea, marched up to the ships and called on them to surrender. It was a new thing in war for ships to be charged by men on horseback, but there horsemen were with strong ice under them and the ships could not sail away from them. The sailors could make a fight, of course, but the cavalry, with their cannon, were too strong for them, and so they surrendered without a battle, and for the first time in history a body of horsemen captured a squadron of ships at anchor.—[Harper's Young People.]

In a Bear-Trap.

It was nearly midnight, and Ben, the trapper, sat by his cabin-fire, enjoying a pipe before retiring, and his old yellow dog, "Rags," curled up in a fox-skin by his side. "Well, Rags, old boy, I think it is time we were turnin' in for the night," he had just remarked, when a low tap made the dog prick up his ears. "Who can that be?" cried the trapper, crossing to open the door, and starting back as he confronted a dark Indian face, that looked ashy in the fire-light. "Oglala!" he exclaimed, "what is it? any thing wrong at the fort?" "Miss Daisy! the Captain's little pale face Daisy! I can't find her," gasped the man. "What! Daisy Carlton lost, this winter night?" asked Ben. "Yes, I tell her wait by lake. I go smoke, drink with Reservation Indians; I come back, no Miss Daisy. O, Oglala! afraid to go home and meet Captain's eye." "No wonder," growled Ben, "and there's no time to be lost. These Indians are never to be trusted." Hastily drawing on a greatcoat, taking his rifle, and lighting a lantern, he was ready to set forth, accompanied by Rags, who ran ahead, leaping gaily through the drifts. Almost in silence the two men waded through the snow toward Moose Lake, occasionally shouting, in hopes of a response. "I fear she is buried under a drift," said Ben at last; but just then a loud, joyful barking from Rags attracted their attention. "I declare, if that 'ere dog ain't a diggin' at the bar-trap, and I believe there's a bar in it," and he hurried in the direction. Sure enough, the box had fallen, and Rags was scratching around it with might and main. "I must have a peep, if I'm shot for it," said the old man, in great excitement, lifting his lantern and peering through the wires; but at the first look he almost fell back in the snow, as he cried, "If there ain't them blessed babes in the woods, safe and sound, in old Ben's bar-trap!" A loud whoop of joy from Oglala rent the air, and then both lifted the heavy box and gently raised the two children from their cold resting-place. Daisy awoke bright and well, and so surprised to find herself out in the woods in Oglala's arms; but old Ben shook his head sorrowfully, as he laid the still unconscious Jack by his cabin fire, and tried to rub a little warmth into his stiffened limbs, but it was long before the boy opened his eyes, and came slowly back to life. "Another half-hour and he would 'a' bin frozen dead under a door-nail," said Ben.—[Agnes Carr Sage.]

The Boys of the Revolution.

During the winter before the Port Bill passed the boys were in the habit of building hills of snow upon Boston Common, and sliding down upon them to the pond. The English troops beat down these hills, merely to provoke the children. The boys complained of the injury, and set about repairing it. However, when they returned from school they found the snow-hills beaten down again. Several of the boys now waited upon the British captain, and informed him of the conduct of his soldiers; but he would have nothing to say to them, and the soldiers were more impudent than ever. At last they called a meeting of the largest boys, and sent them to General Gage, Commander in Chief.

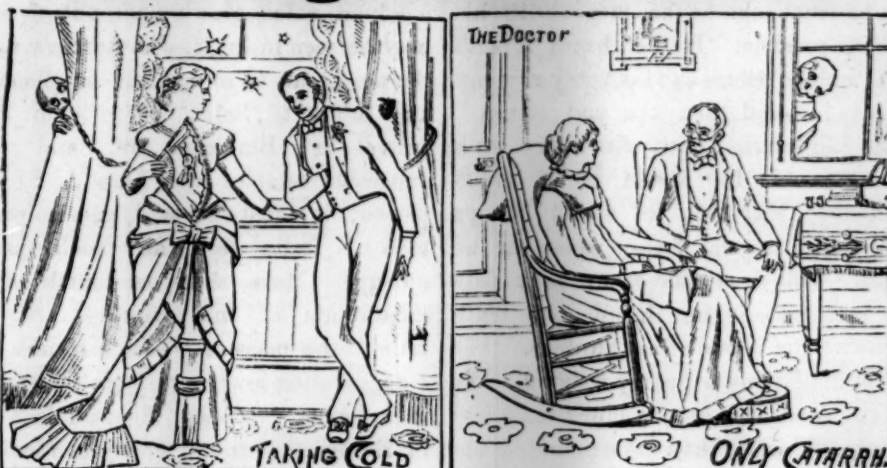
He asked why so many children had called upon him. "We came sir," said the tallest boy, "to demand satisfaction." "What!" said the general, "have your fathers been teaching you rebellion, and sent you to show it here?" "Nobody sent us, sir," answered the boy, while his cheeks reddened and his eye flashed. "We have never injured nor insulted your troops; but they have trodden down our snow-hills and broken the ice on our skating ground. We complained, and they called us young rebels, and told us to help ourselves if we could. We told the captain of this, and he laughed at us. Yesterday our works were destroyed for the third time; and, sir, we will bear it no longer!"

The general looked at them with admiration, and said to an officer at his side, "The very children draw in a love of liberty with the air they breathe!" Then, turning to the boys, he said, "You may go, my brave boys; and be assured if my troops trouble you again they shall be punished."—[Exchange.]

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife: "Mary, go to Church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven Peter said: "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

Drams of spirituous liquors are liquid fire; and all who manufacture or sell them, except for medicines, are poisoners generally. They murder people by wholesale, they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood!—[John Wesley.]

The Progress of Disease.



We so unwilling to admit the presence of disease, fall a ready prey to the grim destroyer whose insidious approach, subtle progress and unseen workings, develops such fatal results. Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types; the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unalarmed in its character and beginnings, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

Danger Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you pain in the head between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Weak, inflamed eyes? Dizziness or dizziness of the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If so, you have Catarrh.

Some have all these symptoms, others only a part. Some of these symptoms indicate that the disease has passed from the head and has attacked the throat and bronchial tubes, and is affecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will affect and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in old or neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

Some Bad Symptoms.

The long-continued corruption of the air that is breathed passing over the foul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming so impaired that they cannot perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically, and the whole treatment compounded to meet the wants of each individual. To this fact alone, much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle with some cheap so-called "Cure" which at best can afford but temporary relief, (while the roots of the vile disease are left to strike deeper and deeper,) but be earnest and be thorough or do nothing! You have been years in contracting the disease; but you cannot be rid of it in a day, or with one application of any medicine.

The Experience of Others.

The record is a guarantee that Childs' Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We, above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

ONLY FAIR. We deem it only fair that every one who wishes to should have the opportunity to ascertain whether we are as good as we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent to us by grateful patients—almost all of whom will doubtless respond to any inquiry by letter if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young women and old, children and adults.

Mr. Z. Z. LEE of Grangerville, St. Helena, Par. La., writes: I cannot speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended.

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will answer all letters addressed to me, in regard to this subject. Yours with thanks, E. POWELL, H. Ath, Burke Co., N. C.

You may use my name as a reference. I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies. HARRY TRUESDELL, Rock Dale Mills, Mass.

You are at liberty to use my name as a reference in favor of the healing qualities of your remedy. It has not only cured my wife of Catarrh in the head and throat, but has cured her of dyspepsia. B. S. DUNKIN, Carroll, Ind. Aug. 8, 1882.

You may use my name, also that of my wife; we have both been cured by your treatment. We recommend your remedies to all we hear saying they have Catarrh. We do it with pleasure and conscientiously, for we know of what we speak. L. W. SPAYD, Colorado Springs, Col.

I was thought to have had Consumption, and had suffered many years with what was really Catarrh before I procured your treatment. I have had no return of the disease. MISS LOUISE JAMES, Crab Orchard, Ky.

When I received your treatment I could hardly move about, but before I had used it six weeks I could work all the time, and have been attending to my business ever since. I shall always recommend your treatment in the highest terms. Yours respectfully, IRVING C. GLISSON, Mobley's Pond, Ga.

Childs' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Feb. 13, 1884.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

The Rev. Dr. Willey's "talk" to the young men of the Pacific Theological Seminary, Feb. 5th, was on "Some of the Conditions of Success in the Ministry." These were to be found in himself, and in his environment. He must have a strong conviction of a real call to the ministry. He must have a lofty appreciation of the calling of a minister. He must flame with zeal and longing for the doing of the Master's will. There must be on him ever a tremendous impulse to work. He must love the people of his charge, and enter into their very life. He must regard himself as their servant, and ready for any reasonable kind of self-sacrifice. He must find a prepared people—that is, a people who take to him, as he to them. They must be a people who have a mind to work, in harmony, too. They must furnish a good sanctuary, warm, neat, well cared for, free from noise, with a good sexton, and careful ushers. They must provide him a home and a support, sufficient to free him from secular cares, anxieties, and distractions. Together they must enlist the forces of earth and heaven.

About ten years ago, when the good people of our State were in the midst of the struggle to bring our Theological Seminary into life and power, there was a wealthy and philanthropic visitor here from the East, to whom an appeal was made for assistance in the endeavor. He declined any contribution, for the reason that it would be cheaper to send our few young men East to institutions already endowed. No doubt, if so much money were in hand, and no more, it would have been cheaper, for the time being, to use it that way. But, money enough for that method was not in hand, was not offered there, and was not possible to be gotten here. In fact, the notion was short-sighted and impracticable. Cheapness was but a minor element in the problem. Institutions usually attract according to nearness. They develop a country. They transform material, otherwise unbrooded, into candidates. And, then, as a rule, men are better educated on the field of prospective labor than away from it; at least, they are not educated out of all sympathy with their old surroundings. All experience favors local institutions, rather than distant ones; other things equal, or anywhere near equal. Such institutions may be multiplied out of all reason, but that only gives too much of a good thing. In due time, too, the argument from cheapness gets reversed, as it has already become in California. We must devise wise things as well as cheap ones.

Wendell Phillips has joined the immortals. The outbursts of feeling, the demonstrations of grief, and the tokens of honor, so many and so great, at his funeral, took most people by surprise. He was only a private citizen, whose years were gradually withdrawing him from public view. His age was nearly that of Gladstone. Both have been conspicuous figures for more than a half century. Gladstone has always been in office; Phillips, never. In most other respects, too, they were unlike, and no parallel runs but that of personal greatness and lofty position, through fateful years. Mr. Phillips was a man of strong convictions, profound feelings, and winged words. His courage was kindling and magnificent. His spirit was eager, earnest and fiery. He was an orator, dashing and brave, even to rashness; he brushed away obstructions like cobwebs, gained the sympathies of his hearers, and away they till they shook like autumn leaves in the wind. He has had no equal on the platform, as a "tribune" of the people, since the day when, as a young man of the law, not widely known, he sprang to his feet and took Faneuil Hall by storm. And now, can any candid person believe that a soul with such longings, a spirit so serene, a nature so wondrously endowed, and flashing so brilliantly across the horizon of time, has utterly perished and gone out into darkness, like a shooting star? That were the contradiction of all our instincts, longings, aspirations, judgments and conclusions.

Quite recently a gentleman, now in high position, said to a little company that

one of the notions of his childhood was, that he must take as few steps with his limbs as possible. He had heard it said that "human beings can take only so many steps in life, and then the end comes." So he had inferred that, with every step of his feet his life would be so much shortened; therefore, he would always ride, even on the farm, whenever he could. This droll child-fancy may pass as a mere conceit, but the obvious truth of the maxim is one of our burdens. We live in limitations and carry weights. We are endowed with just so much brain and nerve, and when they are exhausted our mortal life has been lived out. It is not the athletes who live longest. The very severity of their training becomes a process of preternatural exhaustion. It is no the free and easy, careless and indolent, who live the longest. They stagnate, rust, and never come to their best at all and die prematurely. It is those whose physical powers are daily exercised with moderation, and whose minds are tasked energetically, and whose souls brim with exultant force, without any spilling, that live longest, other things the same. We may easily waste ourselves, but so long as it is not done frivolously, we need not fret ourselves about it. We can be over-cautious and spoil our efficiency by too much "forelaying." As a rule, being reasonably sure we are right, then go ahead, and push vigorously, and do and dare more magnificently than we ever dreamed that we could. We should take all the steps which we can rightfully crowd into this brief life of ours.

"Let us not overlook the fact that wisdom is above knowledge, that training is at least as important as learning, and that concentration is the final condition of success in life." Is it so? Is there no success for us without concentration? No, there is not. What, then, is concentration? It is not concentration upon a thought or scheme, by itself; for that would make us men of one idea, one-sided, and fitted to no worthy success. It is concentration upon an aim, a pursuit, a calling with breadth and largeness in it, fitted to serve some general good. No aim is a worthy aim which does not finally secure the general good. Upon some pursuit which ultimately in the common welfare we are to thrust ourselves. And we must concentrate ourselves upon it if we would succeed. And we shall be able to concentrate ourselves if we are in the spirit and the temper of him who said, "This one thing I do." Not on this one item, but on "this one thing;" and this the most tremendous thing ever attempted by mortal man, "the prize of the high calling of God in Christ Jesus." To concentrate ourselves upon the vocation of a Christian is well worth while. The great apostle himself is an example of concentration upon an aim, and of success in its pursuit. Yet, how broad, many-sided, and various he was—philosopher, statesman, lawyer, traveler, observer, preacher, and letter-writer—excelling in all the lines of action which led up to his purpose! We want knowledge, we want wisdom, we want training, we want concentration, and Christ as soul and center of all.

According to Coleridge, "In to-day already walks to-morrow." This is but saying what we often say, that each day is prophetic of the next, or that each day projects itself forward; that our yesterday will return to us, and that the boy is "father of the man." But while we do not stop to question such passages, we commonly go on dreaming that they are not true, and that we are masters of ourselves and our situations, without bias, prejudice, or tendency as out of the past. We fancy that our means and energies are neither mortgaged nor cramped, nor under any limitations imposed by ourselves. So people fancy that they can, at any time, turn over a new leaf in life as easily as a leaf in a book; that they can change their occupation without a wrench; and that they can shift their course as readily as they can turn a corner. But no fancy is so vain. We do not change easily after a habit is rusted on us. We do not reform with a word. It takes some power, not always at hand, to transform us. New Year's resolutions are always in point. Last year pushes itself over into this in spite of pledges. Neither first nature nor "second nature" can be "driven out with a pitchfork." A past of uselessness or evil foredooms us all unless some greater power than our own shall come into us and possess us. On a world-level our case is already hopeless; our bed is made, and we shall lie in it. It is only on the Christ-level that hope is found. In our to-day He can walk beside our to-morrow, take the bad momentum on his own shoulder, and bid that morrow go unburied into light, and start the life anew.

WASHINGTON, Feb. 8.—The President has issued an order announcing the retirement of General Sherman from the army.

We meet, now and then, a person who has read some glowing account of what may be seen in India, who wonders where the need can be of sending missionaries and Bibles to India, where such lofty beings as Brahmins are, and such venerable temples are found. Such a person, it must be said, gets no proper idea of India from any such partial eulogy. More than one-fourth of all inhabitants of that country are "pariahs," the mass of whom are sunk in a "degradation lower and more bitter than Babylonian captivity, Spartan helotism, or European serfdom, where men and women are reduced to a poverty and a wretchedness beyond belief." These "pariahs" are the descendants of the serfs, criminals and outcasts (hence the name outcast) of early society, and have grown from within and from without to vast proportions, and have been trained, without God and without hope, to the practice of all the vices and crimes of humanity, utterly separated from any moral and religious training of any sort. The slums of some European cities, possibly the low haunts of our own Chinese, may give some idea of what real heathenism is. Not superficial travelers, often misled, but residents of heathen lands must be the people to tell us what heathenism is, and how much it needs the gospel. Travelers and traders can tell much, but they see not half the horrors of heathendom.

Not many weeks back we heard something which rather surprised even our placid nature. It was to this purport, that we, on this coast, failed to receive any share of an estate then distributing, because a distinguished clergyman who had been in this State several years in the past on a visit, reported that our Christian people were living in extravagance, and that, by proper economies, we could endow our own institutions, and take all needed care of ourselves. That was a severe cut, but we must not suppose it to have been deliberately unkind. But, in our judgment, it was neither deserved nor true. We care not to inquire in what haunts and homes, the gentleman received his impressions, but we are sure they must have been received in exceptional places, and could have been the result of no wide and systematic observation. Counting exceptions as such, we are sure, knowing hundreds of them, that our Christian families do not live extravagantly. On the contrary, we know that no Christians within the limits of civilization are so heavily taxed for benevolence as ours are. We can say, that, in all the wide land besides, we have never known any members of families so economical, saving, self-sacrificing, self-denying and self-forgetting, for the gospel's sake, as we have known members of these here on the Pacific Coast. Our churches are noted for giving out of the "abundance of their poverty," giving heroically. And they do it (thank God!) with such a grace, readiness, and gladness, as to shame the stinginess of wealth, west and east.

An editorial writer in the *Andover Review*, in some queries as to whether the so-called "dead line" in ministers is not crossed at forty rather than at fifty, suggests that a change of method, deliberately made, with a view to securing greater success and excellence in preaching, may not be eminently the thing for many preachers who are about forty years old. They have got into a rut. They need to get clear out, and take another track. Suppose they are writing their sermons in an easy-going style. Let them take a decidedly higher ideal, or let them change to the extempore method. This latter suggestion has been acted on by some of our own ministers, and it is said to have given them a new lease of pulpit power. But the writer whom we are reproducing is broad enough to allow that it might be equally helpful for some extempore preachers to change to the written sermon. We should like to see them try it! Conceive of one of these fluent men, who have been wont to rattle on without plan or proportion, denying himself, and taking up his pen!

The party of Free Institutions in France lost an eminent friend and upholder in the death of Henri Martin, the historian. Dr. DePressensé speaks glowingly of his devotion to the cause, and, also, of his retention of a religious faith, so rare a thing it appears with many of the statesmen who represent free institutions in France. Henri Martin was born a Catholic, but in his will he desired to be buried in the simple forms of religion by a Protestant pastor, and by preference a liberal Protestant pastor. What precisely his own views were does not appear.

Those who are accustomed to think that we have fallen on evil times would do well to consider the following comparisons of former times, with the present, as respects colleges:

Dr. Ashbel Green said, in 1813, that there were only two or three students in Princeton College who professed to be religious men. When Dr. Dwight became president of Yale College, in 1795, only four or five students were members of the Church. The reports of 1883 given in Princeton, 270 professing Christians who include the great majority of the higher scholars, out of a total of 578 students; and in Yale, 290, out of a total of 611; in Williams, 147, out of 248; and in Amherst, 232, out of 352.

The Loving-Kindness of Chastening

There is much reason to fear that, as children of our Heavenly Father, we fail to appreciate many of the tenderest tokens of his paternal love. It is even true that some of these tokens are received by us as expressions of the divine displeasure, and complained of as *injustices and hardships*. They interfere with our health and bodily comfort, with our earthly portion, the outlay of our brain and muscle, the coronation of our hopes. And when such trial comes, we are apt to feel that it is unkindness on the part of the Great Ruler; and to look up with anything but gratitude in our heart and on our lips.

Ah, how we mistake the spirit and the intent of such providential ministrations! Have we never read it: "Whom the Lord loveth he chasteneth?" What is the most precious issue of our training in this life, our personal ease and gratification, or character? And when we come to the study of character, what are the traits that are most lovely and fragrant and fruitful?

How sweet is the spirit of *Resignation* yielding to the divine hand whatever it shall please to take away of all our treasures, lifting up no protest, but only this submissive word, "Even so, Father, for so it seemeth good in thy sight!" But what occasion is there for the exercise of such a spirit, how can it ever bloom upon our heart, if nothing that we love be, at any time, removed from our grasp?

How grand a demonstration is that quality of *Patience*, that takes up its appointed burden, and bears it stoutly on through all the day, with no accent of murmuring and no look of reproach, weary and suffering, if need be, but holding out to the end! How weak a structure is that outgrowth of soul that lacks this firm, abiding pillar! And how can such a pillar be reared except by the hand of trial? Patience under what? Under the reception of constant gifts? Why, the very definition of *patience* is *suffering*. Do we wish this virtue? Do we ask for it? What must be the gracious answer to such prayer but pain and anguish, and heavy weights of care and trouble?

Is it hard and cold in men to be without sympathy for those in distress? Do we appreciate and admire one whose tears are ready to flow for a comrade or neighbor in a season of sorrow and trial; who makes haste with tender word and open hand to bestow pity and bring relief? But what do we mean by such sympathy? Is it a fellow-feeling for the grief we look upon? How can we pass that fellow-feeling with no experience of the woe we seek to relieve; and how convincing its accents, when they convey the throbs of our own anguish!

Are there growths of passion and sentiment within us, which, in our better moments, we deprecate? Would we be weaned from envy, from jealousy, from a mercenary spirit, from love of the world, and its vanities and pleasures? Ah, how direct the answer to such longing, when the shadows of affliction darken around us, and our portion of earthly good and earthly favor diminishes visibly in our possession!

One might well fear, under a long-continued course of uninterrupted prosperity, an experience of sunshine without a cloud, that there were growing need of some Divine interposition, lest his character should become effeminate, worldly and sensual, failing of the higher and richer qualities of greatest price in God's sight.

How wise, then, and how faithful the discipline that undertakes to realize in us, and for us such fruits of a transforming and sanctifying nurture! Yes, and how affectionate and loving in its gracious fidelity, giving out the yearning beneficence of a Father's heart, and fulfilling with most convincing emphasis the scripture I have quoted? "Whom the Lord loveth, he chasteneth!" A. L. S.

Another flood has come along the Ohio river; on Monday the high water of last year was passed, and yesterday the river was sixty-seven feet, six and a half inches above low water mark. There is great loss of property and much suffering. Many families have been driven from their homes to camps on the hill-sides. Congress will make an appropriation for the relief of the sufferers, and large sums will be donated in many places. Money will go from this coast. What great reason we have for gratitude to God for our own exemption from such disasters. If there is a more favored people on the face of the earth in these passing troublesome years than we of the Pacific coast, we do not know them.

"The Principal of the school at Biggs, learning that some of the boys carried weapons, searched them, and found pistols on no less than ten, and each boy under 14 years of age."

The above item gives, shall we say, a fair rating of California boys? No, we will not say it; we think a great deal better of thousands of them. We have noble, honest, hard-working, Christian boys as can be found anywhere; but while this is so, there are too many of the "Biggs" sort, or worse, and what a

duty we have toward such boys! How we need to work for their good! Don't denounce the "miserable young scamps," but pray and work for our California boys.

Easy Divorce: Its Causes and Evils A Social Study.

BY REV. I. E. DWINELL, D. D.

V. REMEDY.

On this subject I have time to make only a few suggestions.

1. A definite objective point in the way of remedy is more stringent divorce laws. The grounds of civil divorce should be much restricted, and limited to such as imply an absolute breach of the very principle of married life, the impossibility, within reasonable expectations, of its existence subsequently; and the burden of proof of this state of things should be laid on the applicant in such a way as to require him to make his case clear beyond a fair doubt. The restrictive legislation in Vermont and Connecticut within the last five years, says Rev. Mr. Dike, has resulted in the falling off of divorces in Vermont nearly one-third, and in Connecticut nearly one-fourth. And Judge Jameson says (*North American Review*, April, 1883, p. 323): "It is our firm conviction that, if the truth could be ascertained, at least two-thirds, perhaps four-fifths, of the 714 cases of divorce in Chicago during the past year either were fraudulent in fact, or, with reasonably conciliating temper on the part of the couples divorced, and under sufficiently stringent legal conditions, were avoidable or preventable."

In one case, at least, the total prohibition of divorce has been practiced with good results. It is the case of South Carolina. According to the author just quoted, "down to the period of Reconstruction in 1868, no absolute divorce had ever been allowed in that State for any cause; and the general opinion was that it worked well. During the first year of Reconstruction," he adds, "the old law was repealed and divorces were freely allowed. After a few years' trial the old law was restored, experience having taught the law-makers of the State that the old law worked better than the new."

2. Another objective point is to secure uniform divorce laws in all the States. As it is, persons can be divorced in some States for causes for which they could not be in other States; and persons who have been legally divorced and then been married again in some States, might be, if they went into another State, guilty of bigamy or adultery according to the laws prevailing there, and their children in the new State would be illegitimate. In some States the divorce is absolute and no restriction is placed on re-marriage by either party; in other States the innocent party only is allowed to marry again. This confusion of the divorce laws was not so serious a matter when the States stood far apart and had little to do with each other; but now that the population of all the States are mingling together, it is vital that such fundamental interests of society as those of the family integrity should be everywhere the same before the law. This could be secured voluntarily if the States should appoint delegates to meet in an inter-State divorce convention, to discuss and recommend a uniform system of laws on this subject, which should afterwards be adopted by the several States; or it could be brought about by an amendment to the United States Constitution, delegating the whole subject to Congress.

3. A minor legal restriction would be to prohibit divorced persons from *marrying again* within a definite period—say, the innocent party, within a year, the guilty party, within five years, if at all. The desire for marriage is often the reason of the hot haste to be un-married. If such re-marriage were impossible till a long, weary interval, the attempt to break up the old home would be less often made.

4. Moreover, the law should be framed so as to make the offence of the guilty party in breaking up the home a *separate, specific crime*. Let there be in law, as there is in fact, the crime of marriage-breaking. Then let the wrong, whatever it is, which is regarded by the courts as sufficiently criminal to be a ground for divorce, be regarded and punished as a crime—a separate and independent offence—against society, also—as much as any other social offence which first assails a person—as burglary or libel, for instance. Surely, marriage-breaking is as great a wrong in itself and to society, as house-breaking; and there is no fitness in allowing a person to commit it, proving it against him, and then dismissing him, with no other penalty than that he shall have nothing more to do with the person he has wronged. Make marriage-breaking a separate offence, with a sharp penalty of its own, and divorces will be fewer.

5. Meanwhile, with the divorce laws as they are, an effort should be made to secure a more conservative administration of the law. The subject should be discussed. A higher and purer public sentiment should be aroused. The courts should be encouraged to apply the law in the interest of public morals, the stability of the home, the sacredness and inviolableness of marriage. Instead of yielding to the tendency to give all the possibilities of the law to laxity, they should be led to press the possibilities on the other side, making the instances of divorce as few and difficult as the law administered in the line of its intent will allow. Let them feel that in granting a divorce they are doing a great social wrong unless they grant the divorce on the ground of a great crime in the home; and let them move slowly and require the clearest proof that this crime exists and is irreparable, before they grant the decree.

Ten new passenger cars for the Narrows-gauge are being constructed at Newark.

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Notes.

It rained a blessed rain the Sunday we were in San Juan. It was with happy hearts and smiling faces that Christian friends and others took their places in the congregation and Sunday-school.

The rain came in time to decide the question of engaging a permanent pastor. They have a minister in view, who, if they succeed in obtaining, will be a prize worth getting. In this emergency they also remembered the Emergency Fund of the A. H. M. S. Twenty-four shares were subscribed for on the spot, and more are to be taken shortly—an example worthy of being followed by every Sunday-school in California.

In Alturas, Modoc County, Rev. Griffith Griffiths and wife have most hearty welcome from the church and people to whom they went "commended by the brethren." The congregations are rapidly increasing, the Sunday-school and prayer-meetings encouraging, and the missionary is already planning for extending operations into the outlying districts.

From Scott Valley, Siskiyou County, reports come that the four churches have each had a communion season, preceded by a preparatory lecture, followed by a social gathering of the members, the endeavor being to make it in each case an occasion of special and spiritual profit.

The work and wants of the Society have been presented to each church, and the collections show that good has been done. A definite plan for benevolent contributions has been fixed upon for the year.

The missionary writes: "As this is my first quarter in Scott Valley, much of my work has been preparatory to that which is to follow. Week after week I have rode up and down the Valley, and familiarized myself with the highways and cross-roads, so that now I think I should not lose my way in the dark. I have exercised my Yankee faculty of asking questions, and I have found out where Mr. A. lives, and Mr. B., and this and that church member is to be found. I have made it my first duty to call upon and get acquainted with all the members in each church, and shall hope hereafter to do similar work among those that are not members. We have also commenced a weekly prayer-meeting in the Etna church, and have been agreeably surprised both to see so many present and also to see so many willing to take part. I was told when I came here that a weekly prayer-meeting could not be sustained in Etna, but in all such cases there is nothing like trying. * * With gratitude to God for past mercies, and with confidence that he will prepare us for the duties and difficulties that lie before us, we enter upon the labors of our second quarter in this field."

And now comes good news from the Pacheco church—every dollar of debt cleared off, and some money in the treasury. With this load lifted, we hope the church is prepared for aggressive work in all lines of Christian endeavor. Ditto, ditto, of the Green Valley church in Sonoma county.

During the quarter just ended sixteen members were added to the church in Fresno, twelve of whom were members of the Mission churches in Turkey—Armenians who have come from their land to make a home here. About eighty of these people are living near and in Fresno. As many as possible are acquiring homes, and it is expected that they will not only prove worthy citizens, but also worthy members of our church. They worship wholly in connection with Brother Freeman's church, and on Sabbath afternoon the pastor holds special services for them. At this service one of their number interprets. They sing, pray, and make remarks in their own language. These meetings are often exceedingly interesting.

Out of their poverty or slender means these Armenians have subscribed liberally for the new house of worship, which has been let to contractors, and work on it virtually begun.

So it is seed sown in the foreign field. Its harvests return to those who helped years ago to sow it there. The work is one.

Again the House of Commons have voted Mr. Bradlaugh out of their company, but still he insists upon going where he is not wanted and where such a man does not belong.

The *Ventura Democrat* mentions among the casualties of the storm the drowning of 1,500 sheep, which had taken refuge on a shelf of land on the Santa Clara river. The waters continued to rise, and swept the whole flock into the ocean.

Religion

At the Club, Re interesting Conference a hopeful Christian Among the of the San son of the Vanatta, Dr. Holm John, 31 next meet Last St at the Barrows the morning people there was passed off fully. At Plym ble preach "Revive menced th to young n A music sons has with Plym is the lead At the California inst., the distribution month of distributed This numbe the local Y the Chinese with the F this city. the Testam a blind boy State Instit The regu U. will be parlor, on at 1 o'clock Secretary. Rev. C. preached at last Sabbath preached for Good att St. church of our chur in the moru revive." A Prodigal So The first Popular A ladies of Pl benevolent p. m. This Whitier, the pre. "Mabel Ma stereophon fore been ex Rev. Mr. the pulpit at last Sabbath esting serm Rev. Dr. the First o morning, Dr sick list. A menced a se mons to you Prof. Moun ary Sabbath "Take my theme of Re West Oakla morning's su Leading of Increased Scandinavia Oakland. An intere at the Mark tion with the An intere was held l with the wo Owing to audionium at Sacramento be omitted school as us vited. Rev. W. Petaluma lal account of things in the hope express will accept become the p Dr. Freder First Congre Oregon, lectu erature of the ood lecture f of Portland. large audienc to the lectu Mrs. Sarah B Rev. Mr. Presbyterian has resigned East. Other PRESBYTER Ontario, Can First church baths.—Th feels encoura and recent ad received eight last commun has been sere eleven new m METRODIS ated at the church. in Woodla salia charge work of Rev. have been g per ons have City church d

The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Feb. 13, 1884.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

The Rev. Dr. Willey's "talk" to the young men of the Pacific Theological Seminary, Feb. 5th, was on "Some of the Conditions of Success in the Ministry." These were to be found in himself, and in his environment. He must have a strong conviction of a real call to the ministry. He must have a lofty appreciation of the calling of a minister. He must flame with zeal and longing for the doing of the Master's will. There must be on him ever a tremendous impulse to work. He must love the people of his charge, and enter into their very life. He must regard himself as their servant, and ready for any reasonable kind of self-sacrifice. He must find a prepared people—that is, a people who take to him, as he to them. They must be a people who have a mind to work, in harmony, too. They must furnish a good sanctuary, warm, neat, well cared for, free from noise, with a good sexton, and careful ushers. They must provide him a home and a support, sufficient to free him from secular cares, anxieties, and distractions. Together they must enlist the forces of earth and heaven.

About ten years ago, when the good people of our State were in the midst of the struggle to bring our Theological Seminary into life and power, there was a wealthy and philanthropic visitor here from the East, to whom an appeal was made for assistance in the endeavor. He declined any contribution, for the reason that it would be cheaper to send our few young men East to institutions already endowed. No doubt, if so much money were in hand, and no more, it would have been cheaper, for the time being, to use it that way. But, money enough for that method was not in hand, was not offered there, and was not possible to be gotten here. In fact, the notion was short-sighted and impracticable. Cheapness was but a minor element in the problem. Institutions usually attract according to nearness. They develop a country. They transform material, otherwise unbrooded, into candidates. And, then, as a rule, men are better educated on the field of prospective labor than away from it; at least, they are not educated out of all sympathy with their old surroundings. All experience favors local institutions, rather than distant ones; other things equal, or anywhere near equal. Such institutions may be multiplied out of all reason, but that only gives too much of a good thing. In due time, too, the argument from cheapness gets reversed, as it has already become in California. We must devise wise things as well as cheap ones.

Wendell Phillips has joined the immortals. The outbursts of feeling, the demonstrations of grief, and the tokens of honor, so many and so great, at his funeral, took most people by surprise. He was only a private citizen, whose years were gradually withdrawing him from public view. His age was nearly that of Gladstone. Both have been conspicuous figures for more than a half century. Gladstone has always been in office; Phillips, never. In most other respects, too, they were unlike, and no parallel runs but that of personal greatness and lofty position, through fateful years. Mr. Phillips was a man of strong convictions, profound feelings, and winged words. His courage was kindling and magnificent. His spirit was eager, earnest and fiery. He was an orator, dashing and brave, even to rashness; he brushed away obstructions like cobwebs, gained the sympathies of his hearers, and swayed them till they shook like autumn leaves in the wind. He has had no equal on the platform, as a "tribune" of the people, since the day when, as a young man of the law, not widely known, he sprang to his feet and took Faneuil Hall by storm. And now, can any candid person believe that a soul with such longings, a spirit so seraphic, a nature so wondrously endowed, and flashing so brilliantly across the horizon of time, has utterly perished and gone out into darkness, like a shooting star? That were the contradiction of all our instincts, longings, aspirations, judgments and conclusions.

Quite recently a gentleman, now in high position, said to a little company that

one of the notions of his childhood was, that he must take as few steps with his limbs as possible. He had heard it said that "human beings can take only so many steps in life, and then the end comes." So he had inferred that, with every step of his feet his life would be so much shortened; therefore, he would always ride, even on the farm, whenever he could. This droll child-fancy may pass as a mere conceit, but the obvious truth of the maxim is one of our burdens. We live in limitations and carry weights. We are endowed with just so much brain and nerve, and when they are exhausted our mortal life has been lived out. It is not the athletes who live longest. The very severity of their training becomes a process of preternatural exhaustion. It is no the free and easy, careless and indolent, who live the longest. They stagnate, rust, and never come to their best at all and die prematurely. It is those whose physical powers are daily exercised with moderation, and whose minds are tasked energetically, and whose souls brim with exultant force, without any spilling, that live longest, other things the same. We may easily waste ourselves, but so long as it is not done frivolously, we need not fret ourselves about it. We can be over-cautious and spill our efficiency by too much "forelaying." As a rule, being reasonably sure we are right, then go ahead, and push vigorously, and do and dare more magnificently than we ever dreamed that we could. We should take all the steps which we can rightfully crowd into this brief life of ours.

"Let us not overlook the fact that wisdom is above knowledge, that training is at least as important as learning, and that concentration is the final condition of success in life." Is it so? Is there no success for us without concentration? No, there is not. What, then, is concentration? It is not concentration upon a thought or scheme, by itself; for that would make us men of one idea, one-sided, and fitted to no worthy success. It is concentration upon an aim, a pursuit, a calling with breadth and largeness in it, fitted to serve some general good. No aim is a worthy aim which does not finally secure the general good. Upon some pursuit which ultimately in the common welfare we are to thrust ourselves. And we must concentrate ourselves upon it if we would succeed. "And we shall be able to concentrate ourselves if we are in the spirit and the temper of him who said, 'This one thing I do.' Not on this one item, but on 'this one thing;' and this the most tremendous thing ever attempted by mortal man, 'the prize of the high calling of God in Christ Jesus.' To concentrate ourselves upon the vocation of a Christian is well worth while. The great apostle himself is an example of concentration upon an aim, and of success in its pursuit. Yet, how broad, many-sided, and various he was—philosopher, statesman, lawyer, traveler, observer, preacher, and letter-writer—excelling in all the lines of action which led up to his purpose! We want knowledge, we want wisdom, we want training, we want concentration, and Christ as soul and center of all.

According to Coleridge, "In to-day already walks to-morrow." This is but saying what we often say, that each day is prophetic of the next, or that each day projects itself forward; that our yesterday's will return to us, and that the boy is "father of the man." But while we do not stop to question such passages, we commonly go on dreaming that they are not true, and that we are masters of ourselves and our situations, without bias, prejudice, or tendency as out of the past. We fancy that our means and energies are neither mortgaged nor cramped, nor under any limitations imposed by ourselves. So people fancy that they can, at any time, turn over a new leaf in life as easily as a leaf in a book; that they can change their occupation without a wrench; and that they can shift their course as readily as they can turn a corner. But no fancy is so vain. We do not change easily after a habit is rusted on us. We do not reform with a word. It takes some power, not always at hand, to transform us. New Year's resolutions are always in point. Last year pushes itself over into this in spite of pledges. Neither first nature nor "second nature" can be "driven out with a pitchfork." A past of uselessness or evil forebodes us all unless some greater power than our own shall come into us and possess us. On a world-level our case is already hopeless; our bed is made, and we shall lie in it. It is only on the Christ-level that hope is found. In our to-day He can walk beside our to-morrow, take the bad momentum on his own shoulder, and bid that morrow go unbiaded into light, and start the life anew.

WASHINGTON, Feb. 8.—The President has issued an order announcing the retirement of General Sherman from the army.

We meet, now and then, a person who has read some glowing account of what may be seen in India, who wonders where the need can be of sending missionaries and Bibles to India, where such lofty beings as Brahmins are, and such venerable temples are found. Such a person, it must be said, gets no proper idea of India from any such partial eulogy. More than one-fourth of all inhabitants of that country are "pariahs," the mass of whom are sunk in a "degradation lower and more bitter than Babylonian captivity, Spartan helotism, or European serfdom, where men and women are reduced to a poverty and a wretchedness beyond belief." These "pariahs" are the descendants of the serfs, criminals and outcasts (hence the name outcast) of early society, and have grown from within and from without to vast proportions, and have been trained, without God and without hope, to the practice of all the vices and crimes of humanity, utterly separated from any moral and religious training of any sort. The slums of some European cities, possibly the low haunts of our own Chinese, may give some idea of what real heathenism is. Not superficial travelers, often misled, but residents of heathen lands must be the people to tell us what heathenism is, and how much it needs the gospel. Travelers and traders can tell much, but they see not half the horrors of heathendom.

Not many weeks back we heard something which rather surprised even our placid nature. It was to this purpose, that we, on this coast, failed to receive any share of an estate then distributing, because a distinguished clergyman who had been in this State several years in the past on a visit, reported that our Christian people were living in extravagance, and that, by proper economies, we could endow our own institutions, and take all needed care of ourselves. That was a severe cut, but we must not suppose it to have been deliberately unkind. But, in our judgment, it was neither deserved nor true. We care not to inquire in what haunts and homes, the gentleman received his impressions, but we are sure they must have been received in exceptional places, and could have been the result of no wide and systematic observation. Counting exceptions as such, we are sure, knowing hundreds of them, that our Christian families do not live extravagantly. On the contrary, we know that no Christians within the limits of civilization are so heavily taxed for benevolence as ours are. We can say, that, in all the wide land besides, we have never known any members of families so economical, saving, self-sacrificing, self-denying and self-forgetting, for the gospel's sake, as we have known members of these here on the Pacific Coast. Our churches are noted for giving out of the "abundance of their poverty," giving heroically. And they do it (thank God!) with such a grace, readiness, and gladness, as to shame the stinginess of wealth, west and east.

An editorial writer in the Andover Review, in some queries as to whether the so-called "dead line" in ministers is not crossed at forty rather than at fifty, suggests that a change of method, deliberately made, with a view to securing greater success and excellence in preaching, may not be eminently the thing for many preachers who are about forty years old. They have got into a rut. They need to get clear out, and take another track. Suppose they are writing their sermons in an easy-going style. Let them take a decidedly higher ideal, or let them change to the extempore method. This latter suggestion has been acted on by some of our own ministers, and it is said to have given them a new lease of pulpit power. But the writer whom we are reproducing is broad enough to allow that it might be equally helpful for some extempore preachers to change to the written sermon. We should like to see them try it! Conceive of one of these fluent men, who have been wont to rattle on without plan or proportion, denying himself, and taking up his pen!

The party of Free Institutions in France lost an eminent friend and upholder in the death of Henri Martin, the historian. Dr. DePressense speaks glowingly of his devotion to the cause, and, also, of his retention of a religious faith, so rare a thing it appears with many of the statesmen who represent free institutions in France. Henri Martin was born a Catholic, but in his will he desired to be buried in the simple forms of religion by a Protestant pastor, and by preference a liberal Protestant pastor. What precisely his own views were does not appear.

Those who are accustomed to think that we have fallen on evil times would do well to consider the following comparisons of former times, with the present, as respects colleges:

Dr. Ashbel Green said, in 1813, that there were only two or three students in Princeton College who professed to be religious men. When Dr. Dwight became president of Yale College, in 1795, only four or five students were members of the Church. The reports of 1883 given in Princeton, 270 professing Christians who include the great majority of the higher scholars, out of a total of 578 students; and in Yale, 290, out of a total of 611; in Williams, 147, out of 248; and in Amherst, 232, out of 352.

The Loving-Kindness of Chastening

There is much reason to fear that, as children of our Heavenly Father, we fail to appreciate many of the tenderest tokens of his paternal love. It is even true that some of these tokens are received by us as expressions of the divine displeasure, and complained of as afflictions and hardships. They interfere with our health and bodily comfort, with our earthly portion, the outlay of our brain and muscle, the coronation of our hopes. And when such trial comes, we are apt to feel that it is unkindness on the part of the Great Ruler; and to look up with anything but gratitude in our heart and on our lips.

Ah, how we mistake the spirit and the intent of such providential ministrations! Have we never read it: "Whom the Lord loveth he chasteneth?" What is the most precious issue of our training in this life, our personal ease and gratification, or character? And when we come to the study of character, what are the traits that are most lovely and fragrant and fruitful?

How sweet is the spirit of Resignation yielding to the divine hand whatever it shall please to take away of all our treasures, lifting up no protest, but only this submissive word, "Even so, Father, for so it seemeth good in thy sight!" But what occasion is there for the exercise of such a spirit, how can it ever bloom upon our heart, if nothing that we love be, at any time, removed from our grasp?

How grand a demonstration is that quality of *Patience*, that takes up its appointed burden, and bears it stoutly on through all the day, with no accent of murmuring and no look of reproach, weary and suffering, if need be, but holding out to the end! How weak a structure is that outgrowth of soul that lacks this firm, abiding pillar! And how can such a pillar be reared except by the hand of trial? Patience under what? Under the reception of constant gifts? Why, the very definition of *patience* is *suffering*. Do we wish this virtue? Do we ask for it? What must be the gracious answer to such prayer but pain and anguish, and heavy weights of care and trouble?

Is it hard and cold in men to be without sympathy for those in distress? Do we appreciate and admire one whose tears are ready to flow for a comrade or neighbor in a season of sorrow and trial; who makes haste with tender word and open hand to bestow pity and bring relief? But what do we mean by such sympathy? Is it a fellow-feeling for the grief we look upon? How can we possess that fellow-feeling with no experience of the woe we seek to relieve; and how convincing its accents, when they convey the throbs of our own anguish!

Are there growths of passion and sentiment within us, which, in our better moments, we deprecate? Would we be weaned from envy, from jealousy, from a mercenary spirit, from love of the world, and its vanities and pleasures? Ah, how direct the answer to such longing, when the shadows of affliction darken around us, and our portion of earthly good and earthly favor diminishes visibly in our possession!

One might well fear, under a long-continued course of uninterrupted prosperity, an experience of sunshine without a cloud, that there were growing need of some Divine interposition, lest his character should become effeminate, worldly and sensual, failing of the higher and richer qualities of greatest price in God's sight.

How wise, then, and how faithful the discipline that undertakes to realize in us and for us such fruits of a transforming and sanctifying nurture! Yes, and how affectionate and loving in its gracious fidelity, giving out the yearning beneficence of a Father's heart, and fulfilling with most convincing emphasis the scripture I have quoted: "Whom the Lord loveth, he chasteneth!" A. L. S.

Another flood has come along the Ohio river; on Monday the high water of last year was passed, and yesterday the river was sixty-seven feet, six and a half inches above low water mark. There is great loss of property and much suffering. Many families have been driven from their homes to camps on the hill-sides. Congress will make an appropriation for the relief of the sufferers, and large sums will go from this coast. What great reason we have for gratitude to God for our own exemption from such disasters. If there is a more favored people on the face of the earth in these passing troublesome years than we of the Pacific coast, we do not know them.

"The Principal of the school at Biggs, learning that some of the boys carried weapons, searched them, and found pistols on no less than ten, and each boy under 14 years of age."

The above item gives, shall we say, a fair rating of California boys? No, we will not say it; we think a great deal better of thousands of them. We have noble, honest, hard-working, Christian boys as can be found anywhere; but while this is so, there are too many of the "Biggs" sort, or worse, and what a

duty we have toward such boys! How we need to work for their good! Don't denounce the "miserable young scamps," but pray and work for our California boys.

Easy Divorce: Its Causes and Evils A Social Study.

BY REV. I. E. DWINELL, D. D.

V. REMEDY.

On this subject I have time to make only a few suggestions.

1. A definite objective point in the way of remedy is more stringent divorce laws. The grounds of civil divorce should be much restricted, and limited to such as imply an absolute breach of the very principle of married life, the impossibility, within reasonable expectations, of its existence subsequently; and the burden of proof of this state of things should be laid on the applicant in such a way as to require him to make his case clear beyond a fair doubt. The restrictive legislation in Vermont and Connecticut within the last five years, says Rev. Mr. Dike, has resulted in the falling off of divorces in Vermont nearly one-third, and in Connecticut nearly one-fourth. And Judge Jameson says (*North American Review*, April, 1883, p. 323): "It is our firm conviction that, if the truth could be ascertained, at least two-thirds, perhaps four-fifths, of the 714 cases of divorce in Chicago during the past year either were fraudulent in fact, or, with reasonably conciliating temper on the part of the couples divorced, and under sufficiently stringent legal conditions, were avoidable or preventable."

In one case, at least, the total prohibition of divorce has been practiced with good results. It is the case of South Carolina. According to the author just quoted, "down to the period of Reconstruction in 1868, no absolute divorce had ever been allowed in that State for any cause; and the general opinion was that it worked well. During the first year of Reconstruction," he adds, "the old law was repealed and divorces were freely allowed. After a few years' trial the old law was restored, experience having taught the law-makers of the State that the old law worked better than the new."

2. Another objective point is to secure uniform divorce laws in all the States. As it is, persons can be divorced in some States for causes for which they could not be in other States; and persons who have been legally divorced and then been married again in some States, might be, if they went into another State, guilty of bigamy or adultery according to the laws prevailing there, and their children in the new State would be illegitimate. In some States the divorce is absolute and no restriction is placed on re-marriage by either party; in other States the innocent party only is allowed to marry again. This confusion of the divorce laws was not so serious a matter when the States stood far apart and had little to do with each other; but now that the population of all the States are mingling together, it is vital that such fundamental interests of society as those of the family integrity should be everywhere the same before the law. This could be secured voluntarily if the States should appoint delegates to meet in an inter-State divorce convention, to discuss and recommend a uniform system of laws on this subject, which should afterwards be adopted by the several States; or it could be brought about by an amendment to the United States Constitution, delegating the whole subject to Congress.

3. A minor legal restriction would be to prohibit divorced persons from marrying again within a definite period—say, the innocent party, within a year, the guilty party, within five years, if at all. The desire for a marriage is often the reason of the hot haste to be un-married. If such re-marriage were impossible till a long, weary interval, the attempt to break up the old home would be less often made.

4. Moreover, the law should be framed so as to make the offence of the guilty party in breaking up the home a *separate, specific crime*. Let there be in law, as there is in fact, the crime of marriage-breaking. Then let the wrong, whatever it is, which is regarded by the courts as sufficiently criminal to be a ground for divorce, be regarded and punished as a crime—a separate and independent offence—against a city, also—as much as any other social offence which first assails a person—as burglary or libel, for instance. Surely, marriage-breaking is as great a wrong, in itself and to society, as house-breaking; and there is no fitness in allowing a person to commit it, proving it against him, and then dismissing him, with no other penalty than that he shall have nothing more to do with the person he has wronged. Make marriage-breaking a separate offence, with a sharp penalty of its own, and divorces will be fewer.

5. Meanwhile, with the divorce laws as they are, an effort should be made to secure a more conservative administration of the law. The subject should be discussed. A higher and purer public sentiment should be aroused. The courts should be encouraged to apply the law in the interest of public morals, the stability of the home, the sacredness and inviolableness of marriage. Instead of yielding to the tendency to give all the possibilities of the law to laxity, they should be led to press the possibilities on the other side, making the instances of divorce as few and difficult as the law administered in the line of its intent will allow. Let them feel that in granting a divorce they are doing a great social wrong unless they grant the divorce on the ground of a great crime in the home; and let them move slowly and require the clearest proof that this crime exists and is irreparable, before they grant the decree.

Ten new passenger cars for the Narrow-gauge are being constructed at Newark.

Home Missionary Sol.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

Notes.

It rained a blessed rain the Sunday we were in San Juan. It was with happy hearts and smiling faces that Christian friends and others took their places in the congregation and Sunday-school.

The rain came in time to decide the question of engaging a permanent pastor. They have a minister in view, who, if they succeed in obtaining, will be a prize worth getting. In this emergency they also remembered the Emergency Fund of the A. H. M. S. Twenty-four shares were subscribed for on the spot, and more are to be taken shortly—an example worthy of being followed by every Sunday-school in California.

In Alturas, Modoc County, Rev. Griffith Griffiths and wife have most hearty welcome from the church and people to whom they went "commended by the brethren." The congregations are rapidly increasing, the Sunday-school and prayer-meetings encouraging, and the missionary is already planning for extending operations into the outlying districts.

From Scott Valley, Siskiyou County, reports come that the four churches have each had a communion season, preceded by a preparatory lecture, followed by a social gathering of the members, the endeavor being to make it in each case an occasion of special spiritual profit.

The work and wants of the Society have been presented to each church, and the collections show that good has been done. A definite plan for benevolent contributions has been fixed upon for the year.

The missionary writes: "As this is my first quarter in Scott Valley, much of my work has been preparatory to that which is to follow. Week after week I have rode up and down the Valley, and familiarized myself with the highways and cross-roads, so that now I think I should not lose my way in the dark. I have exercised my Yankee faculty of asking questions, and I have found out where Mr. A. lives, and Mr. B., and this and that church member is to be found. I have made it my first duty to call upon and get acquainted with all the members in each church, and shall hope hereafter to do similar work among those that are not members. We have also commenced a weekly prayer-meeting in the Etna church, and have been agreeably surprised both to see so many present and also to see so many willing to take part. I was told when I came here that a weekly prayer-meeting could not be sustained in Etna, but in all such cases there is nothing like trying. * * With gratitude to God for past mercies, and with confidence that he will prepare us for the duties and difficulties that lie before us, we enter upon the labors of our second quarter in this field."

And now comes good news from the Pacheco church—every dollar of debt cleared off, and some money in the treasury. With this load lifted, we hope the church is prepared for aggressive work in all lines of Christian endeavor. Ditto, ditto, of the Green Valley church in Sonoma county.

During the quarter just ended sixteen members were added to the church in Fresno, twelve of whom were members of the Mission churches in Turkey—Armenians who have come from their land to make a home here. About eighty of these people are living near and in Fresno. As many as possible are acquiring homes, and it is expected that they will not only prove worthy citizens, but also worthy members of our church. They worship wholly in connection with Brother Freeman's church, and on Sabbath afternoon the pastor holds special services for them. At this service one of their number interprets. They sing, pray, and make remarks in their own language. These meetings are often exceedingly interesting.

Out of their poverty or slender means these Armenians have subscribed liberally for the new house of worship, which has been let to contractors, and work on it virtually begun.

So it is seed sown in the foreign field. Its harvests return to those who helped years ago to sow it there. The work is one.

Again the House of Commons have voted Mr. Bradlaugh out of their company, but still he insists upon going where he is not wanted and where such a man does not belong.

The Ventura Democrat mentions among the casualties of the storm the drowning of 1,500 sheep, which had taken refuge on a shelf of land on the Santa Clara river. The waters continued to rise, and swept the whole flock into the ocean.

Religious Intelligence.

Pacific Coast.

At the last meeting of the Monday Club, Rev. E. F. Dinsmore presented an interesting "Review of the recent Bay Conference." Dr. Lane gave a short but a hopeful and encouraging account of Christian work in the Hawaiian Islands. Among the visitors were: Dr. Lane, of the Sandwich Islands, Rev. J. Thompson of the Bible Society, and Rev. Mr. Vanatta, also of the Bible Society. Rev. Dr. Holbrook will give the exposition of John, 3d chapter and 8th verse, at the next meeting of the Club.

Last Sabbath was an interesting day at the First church in this city. Dr. Barrows gave a profitable discourse in the morning on the words, "The common people heard him gladly." At night there was a Sunday-school concert which passed off very pleasantly and successfully.

At Plymouth church, Rev. T. K. Noble preached on the Psalmist's words: "Revive us again." At night he commenced the first of a series of discourses to young men.

A musical society of about 120 persons has been organized in connection with Plymouth church. Mr. F. H. Hyde is the leader.

At the regular monthly meeting of the California Bible Society, held on the 4th inst., the reports of the committees on distribution showed that during the month of January this organization had distributed 534 copies of the Scriptures. This number includes 100 copies given to the local Y. M. C. A., and 70 copies to the Chinese Mission School in connection with the First Congregational church of this city. There was also one copy of the Testament for the Blind given out to a blind boy—a graduate of one of our State Institutes.

The regular meeting of the W. C. T. U. will be held in the Y. M. C. A. parlors, on Wednesday, February 13th, at 1 o'clock. J. McGLASHAN, Cor. Secretary.

Rev. C. A. Savage of Berkeley preached at the Third church in this city last Sabbath and Rev. Dr. Beckwith preached for Mr. Savage in Berkeley.

Good attendance was reported at Green St. church as indeed at many if not most of our churches. Rev. H. Macy preached in the morning on "Ask and ye shall receive." At night his subject was "The Prodigal Son."

The first of a series of "Evenings with Popular Authors" will be given by the ladies of Plymouth church in aid of their benevolent work on Friday, Feb. 19, at 8 p. m. This will be "An Evening with Whittier," including choice readings from the poet, interspersed with music; and "Mabel Martin" illustrated by seventeen stereoscopic views, which have never before been exhibited. Tickets, 25 cts.

Rev. Mr. Furman of Petaluma filled the pulpit at Bethany church in this city last Sabbath and preached deeply interesting sermons.

Rev. Dr. Holbrook preached again at the First church in Oakland Sabbath morning, Dr. McLean having been on the sick list. At night, Dr. McLean commenced a series of Sunday evening sermons to young men.

Prof. Moor officiated at Mills Seminary Sabbath afternoon.

"Take my yoke upon you," was the theme of Rev. Mr. Frear's discourse at West Oakland Sabbath evening. The morning's subject was, "Life Under the Leading of God."

Increased interest is manifested in the Scandinavian work both in this city and Oakland.

An interesting work is still reported at the Market-street mission in connection with the First church in Oakland.

An interesting Sunday-school concert was held last Sabbath in connection with the work at West End, Alameda.

Owing to changes being made in the auditorium of the Congregational church at Sacramento, the regular services will be omitted until further notice. Sunday-school as usual, at 12:15 p. m. All invited.

Rev. W. C. Pond filled the pulpit at Petaluma last Sabbath and gives a hopeful account of the encouraging state of things in that field, and of the earnest hope expressed that Rev. Mr. Furman will accept the call extended to him to become the pastor.

Dr. Frederic R. Marvin, pastor of the First Congregational church in Portland, Oregon, lectured last week on "The Literature of the Insane." It was the second lecture in the Social Science course now being given in the Unitarian church of Portland. The lecture drew a very large audience, who gave close attention to the lecturer's discourse. The next lecture in the course will be given by Mrs. Sarah B. Cooper, of this city.

Rev. Mr. Barry, pastor of the First Presbyterian church of Salem, Oregon, has resigned his charge, and will go East.

Other Denominations.

PRESBYTERIAN.—Rev. D. James of Ontario, Canada, has preached in the First church in this city on recent Sabbaths.—The church at Los Alamos feels encouraged with its hopeful outlook and recent additions.—Howard church received eighteen new members at the last communion.—The Newport church has been strengthened by the addition of eleven new members.

METHODIST.—Rev. Dr. Stratton officiated at the re-opening of the Los Gatos church.—It is stated that Methodism in Woodland is taking new root.—Visitation charge is making headway.—The work of Rev. G. Newton there is said to have been greatly blessed.—Sixty-two persons have been added to the Virginia City church during the last four months.

Bay Conference.

The Bay Conference held its 14th regular meeting with Bethany church of San Francisco on February 4th and 5th.

Rev. W. H. Cross, of Saratoga, was chosen Moderator, and Rev. E. F. Dinsmore as Scribe.

Although the heaviest rainstorm of the season prevailed during nearly the entire time of the meeting, the following unusually large number of churches were represented: Alameda, Berkeley, Park Green Valley, Oakland—First, Second, Plymouth Avenue, Golden Gate; Petaluma; San Francisco—First, Plymouth, Third, Fourth, Bethany; Saratoga, Santa Cruz.

On Monday evening, owing to the unavoidable absence of Dr. McLean, the opening sermon was omitted, and the subject of "The Offspring and Proving God" was presented by Deacons J. M. Haven and S. A. Chapin, and Rev. C. A. Savage, being illustrated by recent experiences of the First church of Oakland.

During the morning session of Tuesday there was a general discussion of the topics: "1884—What it Profits to These Churches," opened by Rev. Herbert Macy; and "1884—What it Demands From These Churches," opened by Rev. W. F. Furman.

The lunch provided by the ladies of Bethany church was declared, in the writer's hearing, to be unsurpassable, which was his own conviction. And the feeling of the Conference being that such an elegant repast and such kindly attention demanded a large amount of time and labor, it was resolved to discontinue the practice of having the entertainment "basket lunches" therefor, thus giving the ladies of the church with which Conference is held, an opportunity to enjoy the sessions and to be benefited by the exercises.

In the afternoon session brief reports were heard from seventeen churches and three missions, and Rev. T. T. Frickstadt presented his work among the Scandinavians, after which the topic of "Suggestions in View of the State of the Churches as Reported" was discussed by Revs. C. A. Savage and Dr. Holbrook.

During a brief business session, it was voted to hold the next regular meeting with Golden Gate church; to heartily thank Rev. W. C. Pond and the ladies of Bethany church for their kindly hospitality, and to make provision in the programme of the next meeting for a committee and report on temperance.

Rev. Walter Frear read a paper on "The Secret of Power with God and with Men," and the subject was generally discussed.

At the fourth session, held Tuesday evening, the subject of "The Fellowship of the Churches," was sub-divided, and Revs. W. H. Cooke and T. K. Noble presented the topic, "The Debt of the Strong to the Weak," while Revs. W. H. Cross and E. F. Dinsmore presented "The Debt of the Weak to the Strong," the latter being still further presented by Rev. W. C. Pond.

For the next meeting a Provisional Committee was appointed consisting of Revs. W. H. Cooke, Dr. Moor, Dr. McLean, Walter Frear and Mr. Geo. Nai-mith.

Under direction of the Moderator prayer and song were intermingled with the remarks throughout the entire meeting.

The Bay Conference has held more largely attended meetings, but it is doubtful if more interesting or more tenderly devotional exercises have ever been held by it. To those who were present it was a season of pleasure and profit and the only regret was that the inclement weather deprived many of the blessed influences of the meeting.

Hawaiian Islands.

Rev. Dr. Lane, en route with his family to the Pacific Coast, where he expects to make his home, spent a week in Honolulu, including Sunday, Jan. 27th, and during that time was "in labors abundant," preaching Sunday morning at the Bethel church, in the evening at Fort-St. church, and also at the Smith's Lane Mission Monday night, Jan. 28th, at Fort St. again Wednesday night, Jan. 30th, besides two addresses on different days to the pupils of Oahu College. Universal regret is expressed that so efficient and useful a worker and so able a sermonizer, is to leave us. That California church with a vacant pulpit which secures Dr. Lane for its pastor will be fortunate.

The special interest in Fort-St. church still continues. Pastor Cruz holds extra services each week. There is also special interest among the students of Oahu College. Most of these students attend Fort-St. church.

The Day of Prayer for Colleges was observed at Oahu College. In this morning a meeting of the students and friends of the college was held in the chapel at 10 o'clock. Addresses were made by President Merritt, J. T. Waterhouse, and Revs. Lane, Damon, Forbes, and Cruzan. It was pronounced by two of our oldest missionaries present "a blessed meeting." In the evening there was a gathering of college men and women in the large double parlors of the new college building. Revs. Merritt and Bingham spoke feelingly for their alma mater, Yale College. Dr. Hyde for Williams, Rev. A. O. Forbes for Washington and Jefferson, and Mrs. Dickinson (whose son was formerly a tutor, and whose son-in-law, A. H. Smith, missionary to China, was a graduate of that institution) for Beloit College, as did also J. A. Cruzan, pastor of Fort-St. church. Oahu College had many kind words said for it, and of its.

Pastor Cruzan has been compelled to give up his third preaching service Sunday afternoon, in the Y. M. C. A. Hall, at least temporarily, and a young men's prayer meeting has been substituted.

Baker Pasha's defeat at Trinkait is another terrible blow to Egypt. He lost 2,000 men and most of his supplies.

Y. M. C. A. Anniversary.

The thirty-first Anniversary of the Young Men's Christian Association was observed at the Howard Presbyterian church, Sabbath evening, Feb. 3d, at 7:30 o'clock, Geo. W. Gibbs, Esq., President, presiding.

The large church was filled to its utmost capacity, and the services were of special interest. The Board of Directors, together with some of our most prominent merchants and professional men occupied seats on the platform.

The anniversary meeting was opened with a selection from the choir, reading the Scriptures by John W. Roberts, and prayer by Rev. Robert Mackenzie.

The retiring President, Mr. A. B. Forbes, presented a brief report, in which he congratulated the Association on its success of the past year, and reported the work to be in a most encouraging and prosperous condition.

The Association has an increased membership over previous years, a larger number of consecrated workers, and more liberal supporters than ever before.

The General Secretary presented a statistical report, from which we take the following figures: The whole number of religious services held during the year was 755. The total attendance, 54,192. The whole number attracted to the building by the secular work, including the reading-room, parlors, gymnasium, library, bowling-alley, baths, educational classes, lectures, concerts, receptions, young men's socials, boys' improvement society, etc., was 79,394. The attendance on the various committees, etc., of the Association was 1069, making a grand total for the year of 135,155.

Employment has been secured for 125 young men; 100 have been directed to good boarding-houses; 100 have signed the temperance pledge. Two hundred and fifty young men have been assisted in various ways. Three hundred thousand invitations have been distributed, inviting young men to the building, and 52,000 pages of reading matter have been given away. Five hundred and ten have requested prayers in the meetings, and several have given evidence of conversion. Sick young men have been visited in various parts of the city, and at the hospitals, and 22 funerals have been conducted by the Association.

Mr. Prentice S. Iby, the treasurer, presented his report, showing the total receipts from all sources for the year to have been \$10,839.28, the expenditures \$10,836.82, leaving a balance in the treasury of \$2.46.

The Evangelistic Committee have expended \$849.45, leaving a cash balance in the bank of \$2,955.86.

Following these annual reports, which held the undivided attention of the large congregation, interesting addresses were delivered by Rev. Robert Mackenzie and Rev. C. C. Stratton, D. D., President of the University of the Pacific.

Mr. Mackenzie spoke of the Association as being an auxiliary of the Church and a home for young men, where they could be surrounded by good influences, and thus kept from temptations so prevalent in a city like San Francisco; and heartily commended the work in its various departments, saying that "we could have many things in a home which it might not be proper to have in a church," therefore the gymnasium, bowling-alley, educational classes, library, reading-rooms, parlors, etc., are all legitimate and proper in this Institution, which is no less than a grand home for thousands of young men who are flocking to this city; and he was glad to know that the various departments were liberally patronized, and he urgently requested business men to support the work, and also suggested that it would be a good thing to endow the institution.

Rev. Dr. Stratton followed in a very able and practical address on the importance of the work. He said he could not do justice to the subject in the brief time allotted him, but he wished to touch on some of the important points in connection with this special work for young men. He was surprised in looking over the annual report that so much had been accomplished in the last year, and all the efforts of this association are in a direct line of Christian work for young men, and can you conceive of a grander work than this, where young men by the thousands are brought together under Christian influences, where direct efforts are being made to improve them spiritually, socially, intellectually, and physically?

Just think of it for a moment—20,000 young men visited the building in one month, and these young men in time are to be our merchants, bankers and office-holders. In this institution they are taught the true principles of manhood. The destiny of this nation in its future will be shaped by the moral standing of the young man of to-day.

In view of this fact, all true citizens of this commonwealth should interest themselves directly in this work, and should see to it that they lack nothing in carrying it forward.

Not only are our local young men reached and benefited, but this right arm of the church reaches out to all classes and conditions of men; the 800,000 railroad men are being reached, the 500,000 German-speaking young men, the 500,000 colored young men, the 125,000 commercial travelers, the 60,000 college students, and even the Chinaman is being reached.

Dr. Stratton also urged a liberal financial support, and hoped that the day was not far distant when the Association of this city, which is the headquarters of the Pacific Coast, would be endowed by some philanthropist.

At the close of Dr. Stratton's address a collection was taken for the work, amounting to \$600, after which the audience was dismissed, and many were the congratulations on the success of the work in connection with this most excellent and worthy institution.

The annual reports have been printed

and were distributed through the audience. Any person desiring a copy can send their address to the office, 232 Sutter street, and it will be forwarded to them free of charge.

Ode to Christ.

My heart's devotion,
My fond emotion,
Morn, noon and night is,
Dear Christ, for thee;
Thy love, so gracious,
Thy heart, so spacious,
For all mankind,
A gift so free.

At morn I wonder,
At night I ponder,
My heart grows fonder;
When shall I see
The whole world kneeling,
In depth of feeling,
Without concealing
Their love to Thee.

I've seen ambition
Gain a position,
Without contrition,
Along mankind;
I've read of Cato,
Pondered on Plato,
And all his reason
Soothed not my mind.

But the voice of Jesus
Claims me, and pleases,
Like oil upon
The troubled sea,
And as a dove is
Led where his love is,
So, where Christ is,
He leadeth me.

Will Epicurus
From error cure us?
Or Pythagoras
Work aught for me?
Has Diogenes
Got any genius?
Can his content
Bring life to me?

My fondest dream is
Not Acadamus,
Or groves of cypress,
Where students think;
But on the mountain,
Or by the fountain,
Where Christ gave life,
My fond thoughts drink.

At one time Phidias
In Athens wide was—
Where human tide was—
The very rage,
The name of Pericles
Is Greek for miracles
Professed to be,
In profane page.

But Christ, our head,
Lives—they are dead,
Gone to their shade—
And from his seat
Upon God's throne
He sees his own,
And speaks to them,
Sending the Pericete.

Dark is the hold,
By Eros told,
Or Psyche of old,
Darker than night,
Brighter than day,
Is Christ, the way,
For where He lives,
He will give light.

Agas may roll,
Earth like a scroll
Will pass away
When time has been;
Bend low each hour,
Trust in His power,
If you would see him
As he is seen.

My heart's devotion,
My fond emotion,
Morn, noon and night is,
Dear Christ, for Thee.
Thy love so gracious,
Thy heart so spacious,
For all mankind,
A gift so free.

At morn I wonder,
At night I ponder,
My heart grows fonder;
When shall I see
The whole world kneeling,
In depth of feeling,
Without concealing
Their love to Thee.

D. F. TAYLOR.

Rocklin, January 30, 1884.

* Meaning: Can the offering of Diogenes, which is content, bring me life?

At a meeting of the Trustees of the California Bible Society held in January, it was resolved, in view of the financial needs of the Society, and for the successful prosecution of its work of benevolence, in the supplying of families and individuals, including sailors on shipboard, with the Holy Scriptures, that additional agency work be employed; and at the suggestion of Rev. John Thompson, the District Superintendent, the Trustees voted to employ Rev. P. R. Vanatta, a fellow-laborer of Mr. Thompson on his former field, Indiana, as Assistant Superintendent for a few months, to aid in the work of solicitation of funds and distribution of the Scriptures. Mr. Vanatta, having arrived, he is now beginning his work, and the Trustees of the Society bespeak for him a cordial reception by the friends of the Bible Cause; and the Trustees respectfully ask that all Christians and philanthropists contribute liberally to the California Bible Society through him. Mr. Vanatta is authorized to receive contributions for the society.

ANNIS MERRILL, President,
WILLIAM ABBOTT, Secretary,
Rev. JOHN THOMPSON, Dist. Supt.

HELPING MOTHER.—Domestic training can't begin too early. Children can be taught to play in setting a store cupboard in order, to unpack stores, to take care of twine, of paper and nails, to have a place for everything, and to understand (in play) that if there is not a place just made for everything, things can not be put away properly. If this instruction grows with their growth—and it is sure to do so by habit—how much comfort in a home there will be when the little one is a woman!—[Harper's Bazar.

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

"How much better is it to get wisdom than gold; and to get understanding rather to be chosen than silver."

The Strength of Weakness.

At the closing season of the Bay Conference, held at Bethany church, the subject of "The Debt of the Weak to the Strong" followed that of "The Debt of the Strong to the Weak." And we watched and waited and listened in vain for the champion of the Pauline doctrine, of "When I am weak then am I strong."

The general tone of the argument was in favor of the proposition that the blessedness of the giving of the strong and rich was the reception of gratitude and praise and thanks, rather than the consciousness of having discharged a simple obligation to the Master and his cause. Giving is one of the privileges of the Christian Church. It is one of the avenues of relief and means of grace enjoyed by rich and stately and fashionable churches, to save them from the depraving influences of that love which the great Teacher pronounced "the root of all evil."

We wanted to hear the paradox which we have chosen for our subject amplified; we wanted to hear some voice giving back some of the many proofs of the royal power of weak churches, which for ages has been manifesting itself in leaving influence and spiritual warmth to the rich and fashionable and stately organizations with which they have come in contact in church conferences of all denominations. The genius of church growth and power in the spiritual sense is the same as that of the individual; it is in struggle, and self-sacrifice, in buffeting and scourings, and sometimes in want, that makes the Almighty Arm the only apparent source of help and refuge. Ah, weak and struggling churches, out of the spiritual power of your very weakness you owe these rich and strong (?) churches that which flourishes superlatively in missionary soil, not a debt from you, but through you, from Christ to them—the living proof that "whom he loveth he scourgeth." 'Tis Christ who plants the feeble churches, and there he loves to manifest his power.

And chafe upon the sentiment that regards weak churches as in any sense mendicants in their relation to any material benefits bestowed upon them from any of God's sources of revenue.

H. C. FRENCH.

Robert Harris, President of the Northern Pacific railroad, made an argument recently before the Senate committee on public lands against the forfeiture of the land grants of the road. He stated that the entire length of the road will be 2500 miles, and that 1900 are now completed. The cost of the road has been \$70,000,000 and the road has an indebtedness of \$67,000,000.

Thus says the *Cynosure*. Can it be a correct statement?

The largest bell in the world is in Kyoto, Japan. It is 24 feet high and 16 inches thick at the rim. It is sounded by a su-pendend piece of wood, like a battering ram, which strikes it on the outside, and its booming can be heard for miles. Nobody knows when or by whom it was cast, and though its surface is covered with characters, no scholar has yet been able to translate them.—*Cynosure*.

TEMPERANCE.

Mrs. Leavitt is doing good work for temperance and the W. C. T. U. in this State.—The State Central Committee of the Prohibition Party in this State, have issued a call for county conventions to be held throughout the State, on February 22d, to elect delegates to the State Convention, to be held in this city on April 17th, and to fully organize the work in the counties.

The Colton Dental Association.

Phelan's Building, Rooms 6 to 11.
Gas specialists. Positively extract teeth without pain. Over 10,000 references. Established in 1863. Also perform all other operations in Dentistry.

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They are fine-toned, can be heard as far as copper and tin bells of same size, and are more durable.

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Thousands of these bells are in use by the Churches, Schools, Factories, Fire Departments, etc., throughout the country and command themselves wherever known by their excellence and comparative small cost.

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may need at the very lowest

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vinced. Send money by P. O. Order,

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IT STANDS AT THE HEAD!

THE HIGH-ROUNDED

DOMESTIC

—WILL BE SHIPPED—

To any town on the Pacific Coast. If not sat-

isfactory money paid will be refunded.

Home Circle.

The Dear Little Heads in the Pew.

BY MRS. MARGARET E. SANOSTER.

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered
Worshipping there with me.
I am sure that the pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat,
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew.

Clear in the hymns resounding
To the organ's swelling chord
Mingle the fresh young voices,
Eager to praise the Lord,
And I trust that the rising anthem
Has a meaning deep and true,
The thought and the music blended,
For the dear little heads in the pew.

When they hear "The Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home,
A place of their own with His people,
He cares for me and for you,
But close in His arms He gathers
The dear little heads in the pew.

So I love in the great assembly
On the Sabbath morn to see,
The dear little children clustered
And worshipping there with me;
For I know that my precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew.

—[Congregationalist.]

Man as a Housekeeper.

Man is a creature that has always elicited our unqualified admiration; he is in many capacities useful, and by a judicious arrangement of blue cloth and brass buttons, can often be rendered to a certain degree ornamental. In the sphere of action, for which his many estimable characteristics have qualified him, we accept him without a murmur; but when it comes to having him foisted upon us as a housekeeper, we indignantly reject him. We have wintered and summered him in that capacity, and he is an ignominious failure. For the ornamental part of housekeeper, he is peculiarly unfitted; his soul is closed, and his vision dim; the truly beautiful. He seems bric-a-brac and is not susceptible to the ennobling and refining influence of that home angel, the tidy. If there were fifteen tidies on one chair he would manage to crumple ten under him, and get up with the rest on his back. He is a sworn enemy to all decorative art, and if not watched will go to bed on the pillow shams. He pulls the bed-clothes out by the roots, when he gets up; he leaves water in the wash-bowl, and hangs the towel on the floor. He makes a bat-rack of the piano, and expects to find his slippers just where he left them last week. His idea of being comfortable is to throw open every door and window in the house, and as to becoming arrangement of lights and shades, his mind is a perfect blank. He was never known to make a knot in a towel and chase flies out of the room, and if he does not see what he wants the minute he opens the bureau drawer, he knows it is not there, and you cannot convince him to the contrary. He lacks adroitness, and always drags out the weak-legged chair for a visitor to sit in. His mind is not nimble at taking hints. We have seen a man, who understood Emerson, help himself to the last slice of cake, with company present, and unobtrusively call for more, notwithstanding his wife was kicking him under the table and winking at him over it. It would readily be seen that he is, by nature and education, totally disqualified to act as goddess of the home. His occasional presence is necessary to have him patronize the deserving institution at least three times a day, and it looks well to see him sitting round in the evenings; but it would never do to leave him in charge of the dearest spot on earth. He would bankrupt domestic bliss in a week. Let all who are interested in the preservation and maintenance of the fireside, humbly petition the managers of this new movement to exempt a few able-bodied, industrious women to continue the time-honored and laudable employment of house-keeping; or at least to postpone any radical change until a few men have been taught to discriminate between macramé lace and dish-towels.—[Review.]

To-morrow.

I often think of the illustration of the beautiful dove which flew into the chimney. A few prompt strong flaps of the wing would have carried it out into the air and the sunshine. But it fluttered down into the dark, sooty flue, and soon blinded and suffocated by the smoke it dropped into the flames of the grate beneath. This is a vivid picture of a human soul. If you will make the quick, strong effort of obedience to the call of Christ you may rise heavenward. The help, the grace, the strength are offered you. But if you do not obey him quickly you will find yourself sinking into the darkness and blinding delusions which will end in the flames of remorse. This is the way millions have sunk into the fires that are never quenched.

Let us set it down then that all good impulses grow weaker and die by delay. Sin grows stronger at every victory. Under the double process the heart hardens towards God. In these wintry days the sun loses its power and the earth freezes rapidly as it draws towards sunset. Time is not in your favor in the great matter of securing your salvation; it is against you. To-day Christ will save you if you accept him. But as Dr. Cheever has forcibly said, "Faith in to-morrow instead of Christ, is the devil's decoy-net to perdition."

We are now standing on the crumbling edge of another year that will soon disappear into the ocean of eternity. It is a good time for "new departures," for Christians to lay hold of duties that lay nearest them, and for backsliders to return to their "first love." In these Christmas days you may have a Saviour born in your own soul, my friend, if you will give your heart to him. Then, indeed, will you know what it is to have such a "Happy New Year" as you never knew before.—[Dr. Cuyler, in Evangelist.]

Debt, Dirt and the Devil.

"To keep debt, dirt and the devil out of my cottage," says Spurgeon, "has been my greatest wish ever since I set up housekeeping." Surely these form a trinity of evils that should be carefully guarded against. A man who is in debt is a slave, toiling to meet the demands of another. He cannot call what he possesses his own. He had better a great deal have less, and "owe no man anything," according to the apostolic injunction, than to have large possessions for which he is responsible, but which in whole or in part belong to another. A man in debt is like a person overboard with a great weight about his neck, with which, by great exertion, he may reach the shore, but which, nevertheless, may sink him at any moment. But whatever excuse may be made for men going into debt, surely none can be offered for their living in dirt. Soap and water are cheap, and brushes and brooms are not very expensive. The late Rev. Dr. George Brown used to say: "There can be no religion without soap." Dirt and piety, like oil and water, will not mix. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Hence we are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." True religion will make a man clean inside and out, in soul and in body. The "religion of dirt," both in its practical and philosophical forms, should be utterly rejected. Cleanliness and piety go together. But it is easier to keep out of debt and dirt than it is always to keep out of the clutches of the devil. He is a wily foe, and assaults us by force and fraud, as a roaring lion, and as an angel of light, and we should beware of his devices. But, after all, he is a cowardly foe, and if we do not give place to him, he will turn tail and flee from us. Never reason with him, for he will deceive you. Never believe anything he says, for he is a liar from the beginning. Remember, then, that you cannot be too careful to guard against debt, dirt and the devil.—[Methodist Recorder.]

Working for the Lord.

Working for the Lord necessitates prayer, and this is a great blessing to us, if a man wholly gives himself to soul-winning, he must be much in prayer, for he will be all at sea without help from heaven. If he tries to comfort the downcast penitent, how readily will he be baffled! How soon will he cry to the Holy Spirit, the Comforter, to do the work effectually. Every grace which a Christian man possesses is bettered by its use in heavenly service. The practical value of the Gospel will soon strike you if you labor among the fallen, the ignorant, and the infidel. Does anybody know how precious the Gospel is till he has seen it light up the eye that was dim with sin? Does any man know how the joyful sound of the name of Jesus can charm the heart till he has seen the smile of new-born faith? I do not see how our coming memories can minister to our eternal happiness unless we earnestly labor to bring to the Saviour. Let us up in earnest and win jewels for Jesus and happy reflections for ourselves. Will it not enlarge our heaven to see those in glory who were saved by our word? Was Rutherford wrong when he said, "Oh, to see the people of Ananias in heaven shall be seven heavens to me?" I can truly say of my hearers that the heaven of each one shall be another heaven to me.—[O. H. Spurgeon.]

A Young Stoic.

Marcus Annus Verus, afterward to be known as the great Emperor Marcus Aurelius Antoninus, was in all respects a model boy. Not the namby-pamby model that all human boys detest, but a right-minded, right-mannered, healthy, wealthy and wise young Roman of the second century of the Christian era. At that time (for the world was not yet Christianized) there flourished a race of teachers and philosophers known as Stoics, wise old pagans, who held that the perfect man must be free from passion, unmoved by either joy or grief, taking everything just as it came, with supreme and utter indifference. A hard rule that, but this lad's teachers had been mainly of the "School of the Stoics," as it was called, and their wise sayings had made so deep an impression on the little Marcus that, when only twelve years old, he set up for a full-fledged Stoic. He put on the coarse mantle that was the peculiar dress of the sect, practiced all their severe rules of self-denial, and even slept on the hard floor or the bare ground, denying himself the comfort of a bed, until his good mother, who knew what was best for her little fellows, even though they were stoics, persuaded him to compromise on a quilt. He loved exercise and manly sports; but he was above all a wonderful student—too much of a student, in fact; for, as the old record states, "his excess in study was the only fault of his youth."—[From "Historic Boys," by E. S. Brooks, in the February St. Nicholas.]

A man with wide views—the sailor.
A man with deep views—the diver.
A man with an arrow view—the archer.

Cheerfulness.

Many people are always complaining of their circumstances. Are there not persons from whom you can seldom hear the contented tone? They have had, or are going to have, all the ills flesh is heir to. There are people who never live in the right place, who are in the wrong business. Misfortune is their daily bread. They are bruised and wounded, slighted and tormented, misused or afflicted.

Cheerfulness and contentment never made any man's lot harder to bear, but many, many is the time they have made trials easier to bear and circumstances endurable. Many people are never quite so happy as they used to be. They never have quite so warm, dear friends as in former times, or in other places. Friend, the good you have now and present friends are not to be despised. Is there then so much good in life that we can afford to throw any of it away? Why not make the most of the good we have? Let us stand off from despondencies. Listen for sweet notes rather than discord.—[Ex.]

Things Worth Knowing.

That pennyroyal when distributed in places frequented by roaches will drive them away.

That wild mint will keep rats and mice out of your house.

That five quarts of boiling water poured on a package of pearl line will make an excellent soft soap. Let it remain overnight to harden.

That lime sprinkled in fire-places during summer months is healthy.

That leaves of parsley, eaten with a little vinegar, will prevent the disagreeable consequences of a tainted breath by onions.

That flowers and shrubs should be excluded from a sick chamber.

That oil paintings hung over the mantle-piece are liable to wrinkle with the heat.

Old boot tops, cut into pieces of the required size and lined, make good, thick iron-holders.

To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.

Machine oil stains can be removed if, before washing, the spot is rubbed with a cloth wet with ammonia.

Stoves may be kept looking nice for some time by rubbing them thoroughly with a newspaper every morning.

Kid boots may be nicely cleansed with a mixture of oil and ink; the oil softens the leather and the ink blackens it.

A little glue dissolved in skim milk and water will restore the stiffness and lustre to crapes and make it look like new.—[Selected.]

Both Sides.

"What a tedious prayer-meeting," said John Brent to his wife, at half past eight one recent Thursday evening. I'm glad to get back to my own little fireside. The minister's remarks were long as a moral law. Deacon Paul went over the same ground with a few prosy variations. Mr. Langdon stammered and blundered till it was a relief when he sat down. Mrs. Childs said the same thing she has said the last twenty-five years; at least I suppose she did, I could not hear at all. Mrs. Brown uttered a few prim, stiff words, just as though she thought she must. The young church members kept a continual silence. The songs were the same old draggy ones, sung blither-skitter, anywhere, without any soul or music to them. The pauses were the most frequent part of the meeting, and I believe, on my soul, they were the most impressive. If we are to have a prayer-meeting, why not have one? I don't like so much talk." "Now, John," said Mrs. Brent, "how differently we look at things! I thought it was one of the best prayer-meetings I ever attended. The minister's talk was what I needed. I had been worried all the week, and what he told us about trusting God in little things fitted my case. I was sorry when he closed his Bible; and Deacon Paul's remarks on the same subject interested me exceedingly. For I knew he had many trials and could speak from experience. As to Brother Langdon, he seemed so much in earnest that I did not notice whether he blundered or not. I was thinking of my own short-comings. The songs were old, to be sure, but for that reason they touched my heart. I never enjoyed singing 'He leadeth me' as I did to-night. Perhaps I helped to make it 'draggy,' but the music was in my soul for all that. As to the young people, I never saw them so attentive and quiet. Many of them repeated verses which seemed to me very fitting. One of them told me after church that he had decided to become a Christian. Oh, it has been a good meeting to me!"—[Golden Rule.]

He or she that winneth souls to Christ is wise, and must be winsome also. A living, lovable Christian is the best reply to infidelity—the most powerful argument for the gospel. Paul has painted such a character; the grace of the Lord Jesus Christ alone can produce it. Let us hang the great Apostle's noble and beautiful portrait of the true Christian up before our eyes, and then strive every hour after its imitation.—[Rev. T. L. Cuyler.]

Be extremely small and lowly in your own eyes; soft and yielding as a dove, loving lowliness and cultivating it faithfully. Make good use of every opportunity for so doing. Do not be quick of speech; rather let your words be slow, humble, and gentle, and let your modest, thoughtful silence be eloquent. Bear with your neighbor, and be ever ready to make excuses for him. Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things without exception, and acquiesce in his will with absolute submission.—[S. Francis de Sales.]

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EVERY ONE OFFERED THE SAME CHANCE!

IT COSTS NOTHING TO TEST IT,

Compared with the immense benefits offered, and no one should pass it by because the promises are so startling.

A Blessing to Womankind!

THE TERRORS OF WASH DAY DONE AWAY WITH!
ONE-QUARTER THE TIME OF THE OLD WAY AND NO TROUBLE.
JUST THINK OF IT. No Boiling, No Rubbing, No Steam!
The wash-boiler done away with entirely. A small kettle full of hot water will do for a large wash, as the water when used need be only lukewarm. Fathers, Mothers, Brothers, Sisters, if you want to make the one happy who does the washing, send 12 cents for a sample cake of "DEATH ON DIRT" SOAP to

ALLISON BROS., Sole Manufacturers, Middletown, Conn.,

If your grocer does not keep it. There is one point to be observed—the directions must be followed; they are so simple that a child can use the Soap, but they must be strictly followed in order to secure the benefit promised. Read them:
DIRECTIONS—All we do to our clothes is to put them in a tub of warm water; then take out one piece at a time; soap lightly; be careful to touch soiled places; then roll up and put them back under the water. Let them remain from one-half to one hour; then take them out, rub lightly, and the dirt will disappear. Should any dirty spots remain, soap those places again; put back as before; then rinse in warm water; then to the blue water, using less bluing than usual; then wring and hang out, and you will find your clothes cleaner, whiter and sweeter than can be done with any other soap or compound.

There is Nothing else that will do as well as

"DEATH ON DIRT"

No other soap or compound making similar claims contains the same ingredients or can do this work so well. It is the great labor-saving invention of the age for

WOMAN'S EXCLUSIVE BENEFIT,

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Love More Than Knowledge.

Thine be the joy of soul communion,
The sense of spiritual strength renewed;
The reverence for the pure and holy,
The dear delight of doing good.

No fitting ear is mine to listen
An endless anthem's rise and fall;
No curious eye is mine to measure
The pearl gate and the jasper wall.

For love must needs be more than knowl-
edge;
What matter if I never know
Why Aldebaran's star is ruddy,
Or warmer Sirius white as snow?
—[Whittier.

Aunt Penelope's Cake.

Teddy was sitting on the back door-
step trying to make up his mind whether
to play Daniel in the lion's den, with
Bee for lion, or Robinson Crusoe, with
Timmy Jones for his man Friday.

He was wondering, too, if the days
here at Aunt Penelope's were not at
least twice as long as they were at home.
What would he not give to see papa,
mamma, Nell and Margie, to say nothing
of Dick and Tom? The thought of them
was too much for him, and though he
would never have owned it, his blue
eyes completely overflowed.

"Hannah," said Aunt Penelope, com-
ing into the kitchen, "you may stone
some raisins and cut up some citron. I
think I'll make some loaf-cake this
morning."

Teddy rubbed his eyes briskly with
his jacket-sleeve, and listened eagerly.
"Mr. Kent is coming to tea. You
may make custards and biscuits, and
some time in the course of the day you
may bring up that jar of strawberry pre-
serves."

Teddy's face fairly shone. If he had
a weakness, it was strawberry preserves
and loaf-cake. As for Hannah's cus-
tards, they were not to be equalled any-
where by anybody.

It wasn't so bad having to stay at
Aunt Penelope's, after all. At any rate,
he would wait until to-morrow to see the
folks at home.

"I declare," said Aunt Penelope, an
hour later, going into the pantry, "I
never saw a handsomer loaf of cake in
my life, though I do say it, as
shouldn't."

As for Teddy, who, having at length
decided upon playing Daniel, was en-
gaged busily digging a den, his mouth
fairly watered at the delicious odor waft-
ed out to him.

"It'll be an awful long time till night,"
he sighed. "It most seems as though I
couldn't wait."

"O Miss Penelope, do come quick!"
cried Timmy Jones, rushing into the
yard just then. "The baby's took with
a fit, and mother's off washing!"

Miss Penelope left her cake by the
open window, picked up her sun-bonnet
and ran, calling to Hannah to follow.

For a few minutes Teddy continued his
excavations. Presently, however, he
paused.

"I should like," he said to himself,
"to know if that cake looks as good as it
smells."

So accordingly he stood on tip-toe,
turned the slats and peeped in.

It certainly did look very delicious,
though he could not really get a clear
view of it.

Somewhat he had lost all his interest in
Daniel.

"I'd like to see how it looks near to,"
he said, after another short pause.
"And I'm very thirsty for some milk."

"I wish—I had a little piece, just a
little teeny tony piece, 'cause I'm home-
sick! There'll be plenty left. And may-
be Aunt Penelope was going to give me
a piece when Timmy came for her. She'll
be real disappointed if I don't have it."

He sighed, full of sympathy—for
Aunt Penelope, of course.

"Why, Hannah Jane Smith! did you
put away my cake?" asked Aunt Penel-
ope.

"No, ma'am, I didn't touch it; haven't
even seen it since you took it out of the
oven."

"But I left it by the window. I was
just going to put it in the cake-box when
Timmy came. Where can it be?"

"Tramps!" said Hannah in a horror-
stricken tone. "It's a mercy we was not
here, as they might have murdered us.
And they've taken some milk, too," she
added, spying the empty glass.

"Dinner's ready and on the table,"
said Hannah.

"Where's Teddy?" asked Aunt Pen-
elope.

"I'm sure I've not set my eyes on him
since breakfast."

"Where can the child be?" said
Aunt Penelope, now thoroughly alarmed.

They called and called, they hunted
the house, barn and neighborhood all
over, they looked down the well and up
on the barn ridge-pole, and in every
imaginable and unimaginable place; but
no Teddy was to be found.

"It will break his mother's heart,"
sighed Aunt Penelope.

Hannah was on her way up garret for
another search, when noticing the store-
room door open she stopped and looked
in. There in the further corner on a pile
of comfortables was Teddy.

"You needn't bother 'bout me," he
said briskly. "I was tired and my head
ached. You had better go down and eat
your dinner without waiting for me
'cause I ain't a bit hungry."

"Miss White," called Hannah, "I've
found him, and it's my belief he's goin'
to be sick. He looks feverish, and says
he don't want his dinner, and it's serious
when boys of his age don't want that."

Aunt Penelope came up with all possi-
ble haste.

"Dear, dear me, what can it be? I
didn't know there was scarlet fever or
anything about here, except baby Jones's
fits, and those ain't catching."

"You needn't bother a bit about me,"
said Teddy, very earnestly. "My
mother doesn't when I'm sick, she just
lets me recuperate, she says."

But Aunt Penelope preferred to know
about it.

"Teddy," she exclaimed, as she took
his rather grimy and very sticky hand
to find his pulse. Teddy looked up at
the ceiling, down at his copper toes, over
in the corner, everywhere but at Aunt
Penelope.

"Teddy," she almost gasped, "did
you eat my cake?"

"I—you said it was beautiful, and—I
wanted to see—I fought—you know—
you'd want me—to have some 'cause I
was so homesick—and I kept a thinking
—and—it went pretty fast before I
knewed it," sobbed Teddy. "But I
didn't eat it all," he added, taking from
the depths of his pocket a very small,
very crumpled piece of cake.

Aunt Penelope turned round and
looked at Hannah, and Hannah looked
speechlessly at Aunt Penelope.

"A loaf of cake! He'll die," said
Aunt Penelope.

They took him down stairs, soaked
his feet in boiling water—as Teddy af-
firmed—gave him ipecac, castor oil, and
tea of every kind of herb in the house,
while waiting for the doctor.

But he did not die, though mamma
said afterwards, laughing until the tears
ran down her cheeks, that it was not
Teddy's nor Aunt Penelope's fault.

He certainly did not "cuperate"
much from that sickness, and from that
day to this Teddy has never once tasted
a bit of loaf cake; indeed, he objects to
the very sight of it.—[Companion.

Pigmy Trees and Miniature Landscapes.

In some ways the Chinese and Japa-
nese gardeners are the most successful of
any in the world. They can control and
direct the growth of plants to a degree
that seems really marvelous until the
principle upon which it is done is known,
when, as in many other matters, it be-
comes quite simple.

The Chinese have such a strong liking
for the grotesque, and unnatural, that
the handwork of their gardeners is not
as pleasing as that of the Japanese gar-
deners. The Chinese understand the
dwarfing of trees; but their best work is
in directing the growth of a tree or plant
that it will resemble some hideous animal
which is only fit to exist in a nightmare.

The Japanese, on the contrary, are re-
markable for their love of what is beau-
tiful and graceful, and, consequently, ugly
forms find no favor with them. Every Jap-
anese has a garden if it be possible; but,
as space is valuable in Japan, only the
very rich can have large grounds, and
the family in moderate circumstances
must be content with a garden often
smaller in area than the floor of one of
our hall bedrooms in a narrow, city
house.

Nevertheless, that small garden must
contain as many objects as the large gar-
den, and, of course, the only way of ac-
complishing the desired result is to have
everything in miniature. It is no uncom-
mon thing to see a whole landscape con-
tained in a space no greater than the top
of your dining-table. There will be a
mountain, a stream, a lake, rocky grot-
toes, winding paths, bridges, lawns, fruit
trees, shrubs, and flowers; all so artisti-
cally laid out as to resemble nature, itself.

In the lake will swim wonderful, flim-
my-finned gold and silver fish, and not
infrequently the tall form of a crane will
be seen moving majestically about the tiny
landscape.

This seems wonderful enough; but
what will you think when I say that al-
most the same landscape is reproduced
on so small a scale that the two pages of
St. Nicholas, as it lies open before you,
can cover it! In this case, a tiny house
is added; delicate green moss takes the
place of grass, and glass covers the lake
where the water should be. Counterfeit
fish swim in the glass lake, and a false
crane overlooks the whole scene, just as
the real crane does the larger land-scape.

The mountain, winding walks, bridge,
and rocky grottoes are in the little land-
scape; and real trees, bearing fruit, or
covered with dainty blossoms, are in
their proper places.

These trees are of the right propor-
tions to fit the landscape, and they are,
consequently, so tiny that one is tempted
to doubt their reality; and more than one
stranger has shyly taken the leaves or
fruit between the fingers, in order to
make sure that the dwarfs do truly live,
and are not, like the fish and crane, mere
counterfeits. These miniature landscapes
have been successfully brought to this
country; and on one occasion a lady of
San Francisco used one of them as a
center-piece on the table at a dinner-
party, greatly to the wonder and admira-
tion of her guests, who could scarcely
be convinced that the almost microscopic
apples on the trees were genuine fruit.

And now comes the question—how is
the dwarfing done? The principle is sim-
ple. The gardener merely thwarts
nature. He knows that, to grow prop-
erly, a tree requires sunlight, heat, mois-
ture, and nourishment from the soil.
He takes measures to let the tree have
only just enough of these to enable it to
keep alive.

To begin, he takes a little seedling or
cutting, about two inches high, and cuts
off its main root. He then puts the plant
in a shallow dish, with the cut end of the
root resting against a stone, to retard its
growth by preventing nourishment enter-
ing that way. Bits of clay the size of a
bean are put in the dish, and are so
regulated in kind and quantity as to af-
ford the least possible food for the little
rootlets which have been left on the poor
little tree. Water, heat, and light are
furnished the struggling plant in just suf-
ficient quantities to hold life in it without
giving it enough to thrive on. In ad-
dition, any ambitious attempt to thrive,
in spite of these drawbacks, is checked
by clipping with a sharp knife or searing
with a red-hot iron.

After from five to fifteen years of such
treatment, the only wonder is that the
abused tree will consent to live, to say

nothing of bearing fruit.—[John R. Cor-
yell, in the February St. Nicholas.

HUMILITY.—I believe the first test of a
truly great man is his humility. I do
not mean by humility doubt of his own
power, or hesitation of speaking his
opinions; but a right understanding of
the relation between what he can do and
say, and the rest of the world's sayings
and doings. All great men not only
know their business, but usually know
that they know it; and are not only right
in their main opinions, but they usually
know that they are right in them, only
they do not think much of themselves on
that account. Arnold knows he can
build a good dome at Florence; Albert
Durer writes calmly to one who has
found fault with his work. "It cannot be
better done," Sir Isaac Newton knows
that he has worked out a problem or two
that would have puzzled anybody else;
only they do not expect their fellow-men,
therefore, to fall down and worship them.
They have a curious under-sense of
powerlessness, feeling that the greatness
is not in them, but through them; that
they could not do or be anything else
than God made them—and they see
something divine and God-made in every
other man they meet, and are endlessly,
incredibly merciful.—[Ruskin.

PATIENCE.—The Son of God lived til-
l thirty in an obscure village of Judea,
unknown; then came forth a matured and
perfect man—with mind and heart and
frame in perfect balance of humani-
ty. It is a divine lesson! I would I could
say as strongly as I feel deeply, Our stim-
ulating artificial culture destroys depth.
Our competition, our nights turned into
days by pleasure, leave no time for
earnestness. We are superficial men.
Character in the world wants root.
—[Robertson's Living Thoughts.

The young man who wants to get up
with the sun, must not sit up too late
with the daughter.

Some thoughts are prayers. There are
moments when, whatever be the attitude
of the body, the soul is on its knees.

"I am saddest when I write humorous
articles," said a "funny man" to an
acquaintance. "And I," replied the
acquaintance, "am saddest when I read
them."

"Master's away from home, sir.
Would you please leave your name?"
"Faix, and what should I be lavin' me
name for, bedad, when he knows me
quite well?"

A great many people purpose in their
heads, and never get into their hearts.
What we want is to purpose in our hearts
and not in our heads; and our life will be
right if we purpose in our hearts right.

An old mystic says somewhere, "God
is an unutterable sigh in the innermost
depths of the soul." With still greater
justice we may reverse the proposition
and say, the soul is a never-ending sigh
after God.—[Dr. Christlieb.

There is this difference between happi-
ness and wisdom: he that thinks himself
the happiest man, really is so; but he that
thinks himself the wisest, is generally
the greatest fool.—[Colton.

Could I bear to be the author of a
treatise which should be the enlightening
and converting thousands, and be with-
out the credit of it, or see it given to
another? It is cause enough for humility
to know that we are not humble.—[T.
Adams.

Nothing does so establish the mind
amid the railings and turbulence of pres-
ent things, as both a look above them
and look a beyond them—above them to
the steady good hand by which they are
ruled; beyond them to the sweet and
beautiful end to which by that hand they
will be brought.—[Jeremy Taylor.

I have been young, and now am old;
and I bear witness that I never found
throughout, prevailing, enduring virtue
with any but such as feared God, not in
modern, but in the old childlike way.
And only with such, too, have I found
joy in life—a hearty, victorious gladness,
of so distinct a kind that no other is to
be compared with it.—[Jacobi.

I believe that the Bible is to be under-
stood and received in the plain and obvi-
ous meaning of its passages; since I can
not persuade myself that a book intended
for the instruction and conversion of the
whole world should cover its true mean-
ing in any such mystery and doubt that
none but critics and philosophers can dis-
cover it.—[Daniel Webster.

When all the scaffolding which sur-
round the Bible are taken away, by
which men have tried to prop it up, the
world will begin truly to recognize its real
glory. Kingdoms fall, institutions per-
ish, civilizations change, but in doctrines
disappear; but the imperishable truths
which pervade and sanctify the Bible
shall bear it up above the flood of
change and the deluge of years.—[James
Freeman Clarke.

It is self-evident that deliverance from
the love of sin is a necessity for any soul
that is to be at peace in the presence of
God. Just so it is evident that when we
are delivered from the love of sin, we are
delivered from the guilt of it; How
many fashionable churches are teaching
these three doctrines—the necessity of a
new birth, the necessity of the atonement,
the necessity of immediate repentance?—
[Joseph Cook.

LINCOLN'S LACONIC REPLY.—The fol-
lowing anecdote of President Lincoln is
related by General Badeau in his article
on "General Sheridan," which is an in-
teresting feature of the February
Century: "Sheridan started before
daybreak in pursuit of what was left of
Lee's army. He sent word to Grant:
'If the thing is pressed, I think that Lee
will surrender.' Grant forwarded the
dispatch and an account of the victory
to Lincoln, at City Point, and the Presi-
dent replied: 'Let the thing be pressed.'"

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required, the man who pushes to the
front is the son of a farmer. He has the
intelligence. There is a sort of broad
common sense running through his acts.
He has a constitution that can endure
labors. It is a notable fact that in the
colleges of our country the best students
are the boys from the farm. In the
workshop, in the halls of legislation, at
the bar, in the pulpit, nine-nine-hun-
dreds of men who stand upon the sum-
mit were once boys on the farm. They
went barefooted, wore patched clothes,
and worked for their bread. Almost one-
half of the people in this country reside
in town. Where are the town boys in
the race of life? Fooling, curling their
hair, polishing their boots, while the
rough country boy is plunging barefooted
along the road to fame. With a book
under one arm, and a few extra clothes
in his hand, he passes the elegant home
of the town boy, and he looks in on ease
and luxury almost for the first time. He
may be called a tramp, and be refused a
crust of bread; one day he will return and
buy that mortgage-covered house. Where
did that boy get his noble purpose and
his unfaltering courage? They were
born to him on the farm, they were woven
into his fiber by early years of toil; the
warp and woof of his life were threads
of gold.—[Selected.

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Light on the Water, Light, Strauss 75

Light on the Water, Light, Strauss 75

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Light

The Pacific.

SAN FRANCISCO, CAL.

General News.

PACIFIC COAST.

The snow and cold weather are driving the eagles from the mountains down into the valleys, where they are killed in numbers.

The Oregon and California Railroad Company issued orders Thursday to the contractors on the Siskiyou tunnel to stop work.

A large containing about \$500 worth of provisions was captured at Portland, Thursday, by the police in search of river pirates.

Twenty-six degrees below zero at Truckee, Friday morning, and at Prosser creek, six miles from Truckee, the mercury was frozen.

Work was commenced Thursday at Portland by Koshland Bros. on a wool packing, grading and baling house, having a capacity of 2,000,000 pounds.

A heavy snow-storm is reported all along the line of the Oregon Railway and Navigation Company's road clear to the summit of the Blue mountains. At Meacham station, on the top of the mountains, there has been a fall of nearly three feet of snow.

Hon. F. A. Pedlar, recently appointed Postmaster of Woodland, was the Republican candidate for Secretary of State last year. He is at present principal of the Dixon public schools, but will resign to accept the postmastership of Woodland.

LOS ANGELES, February 5.—An immense aerolite fell on the Rancho Rodeo delas Aguas, twelve miles west of this city, Saturday night, plowing a deep hole in the ground. The light was visible from the city and the explosion was heard for miles.

SALT LAKE, February 5.—The nomination by the President of W. H. Dixon as District-Attorney of Utah, has caused universal joy among the Gentiles. In addition to being a fine lawyer and a true, devoted Gentle, he is the first resident of this Territory appointed by any President to a Federal office, except Brigham Young. The loyal element regard it as the outline of the President's policy in dealing with Utah affairs now. They also hope that Governor Murray will be appointed, as the charges against him seem too flimsy to stand in his way. The Governor will not go to Washington unless summoned.

EASTERN AND FOREIGN.

The Queen's speech to Parliament was peaceful toward all and hopeful in reference to Ireland and Egypt.

Spurgeon's salary is \$25,000 a year, and he gives every dollar of it away. The sales of his books give him profit enough to live on.

Secretary Chandler has received a cable dispatch from Lieutenant Harber, in charge of the remains of the De Long party, at Hamburg, stating that he will sail for New York on Wednesday in the *Friska*.

Captain William A. Kirkland, commander of the receiving ship *Colorado*, at New York, has volunteered to command the proposed Greeley relief expedition and will be assigned to that duty.

Dr. John Hall's Fifth Avenue Presbyterian church gave \$12,287 lately at its collection for foreign missions. The sum will probably be increased, as the amount contributed last year to this cause was about \$20,000.

During the past three years 135 organizations with contrivances for the transmission of intelligence have been incorporated in the State of New York, under the telegraph companies' act, and the capital represented aggregates \$225,000,000.

GLASGOW, February 5.—Michael Davitt, in a speech, said that Ireland should have self government similar to that of Canada. He declared that the Government must abolish mud cabins, landlords, grand jurors and castle cliques.

In a speech at Birmingham John Bright assailed the land reform theories of Henry George, saying they were an insult to the intelligence of England, and that their practice would be as great an outrage upon landlords as it would be to again make slaves of the negroes freed by the American civil war.

Mrs. John Jacob Astor has sent 1,063 homeless children to the South and West in the last few years, at an expense of nearly \$16,000. The reports show that in an immense majority of the cases the transfer of the children to new surroundings has resulted in great good to them and to the satisfaction of the families to which they were sent.

In the editorial which the *Catholic Mirror* prints, in reply to our article of last week on Catholic slanders of Luther, not a syllable is said of the two most important points in dispute. Cannot the *Mirror* answer these questions? Have not we proved that Luther did not teach that chastity is an unparadise sin? Have we not also proved that Luther at no time and in no way declared concubinage a lesser sin than chastity?—[Independent.

Monsieur Capel is still showing a remarkable activity as lecturer and guest in Washington. He seems to make at least one public appearance every day. He cultivates the society of leading Protestants, and does not scruple to call upon them to aid him and induce him in his undertakings in behalf of the various enterprises to which he gives his services.—[Independent.

At the close of the war the national debt amounted to \$2,756,431,571. The interest on this vast sum was nearly \$151,000,000 yearly. During the Lincoln

and Johnson administrations \$323,659,698 of the debt was paid. During General Grant's two terms \$413,496,441 was paid. Under President Hayes \$199,625,277 was paid, and so far under the Garfield and Arthur administration there has been paid nearly \$281,000,000, making a total of \$1,217,649,746, or more than one-half the entire debt of the nation.

There are thirty-nine professorships in the University of Edinburgh. Of these eighteen receive \$5,000 or more a year each, and five get \$10,000. The professor of anatomy receives \$16,000 a year, the professor of Latin \$7,500, the professor of Greek \$6,500, and the professor of mathematics \$7,500. Two of the teachers last mentioned are under thirty-three years of age. Ten of the twenty-eight professors in Glasgow receive over \$5,000 and three over twice that sum. The salary of the Latin professor is \$11,000 and of the Greek and Latin teachers \$9,000 and \$10,000 respectively.

PIKE'S PEAK RAILROAD.—O. E. Henry, Superintendent of construction of the railroad that is being built from Manitou to the signal station on the summit of Pike's Peak, says the road will be thirty miles long, winding around the Peak in a zig-zag course, passing the lakes on its way. The estimated cost is fifty thousand dollars per mile. The rails will be furnished by the Pueblo steel works and the cars built at the Denver shops of the Denver and Rio Grande railroad. The maximum grade of the road will be 300 feet to the mile. The locomotives will be furnished with two sets of brakes, one set regulating the entire train, worked by electricity, and acting quicker and more effective than the Westinghouse air-brake. The other brake applies to the locomotive only, and in form is like an inverted V, being nothing more than a clamp, which in case of necessity clutches the rails and holds the locomotive, as it were, in a vice. The rails will be laid as far up as Crystal Park, eight miles from Manitou, by May, and the road completed by the end of next summer.

Two Great Evils.

The two worst evils of our time, inside the domain of Christendom, are probably *luxurious living among church members, and loose thinking among religious teachers.* And when the two go together we have a religious club instead of a church; a club, in which, of course, it would be uncourteous to suppose there are any sinners, a club that has forgotten that all men are brethren, and that the business of the church is to stand between the living and the dead. When we have a number of such churches connected by close social ties, and perhaps giving direction to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and the platform, against the choking of God's most holy truth by pure strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly; but the truth is that the case needs stern surgery. Our population is a fifth in large cities, and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not always have the grace to go and hang himself, and you will not have the grace to hang him.—Joseph Cook.

"What shall we do with our old clothes?" asks a newspaper writer. He should save them until he starts a daily paper to fill a long-felt want. He will need them soon afterward.

There will never be a second Saviour to atone for the guilt of rejecting the first.—Wardlaw.

A holy life spent in the service of God, and in communion with him, is without doubt the most pleasant and comfortable life that any man can live in this world.—[Melancthon.

Heaven is the day of which grace is the dawn; the rich, ripe fruit, of which grace is the lovely flavor; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—Dr. Guthrie.

Show me the man you honor. I know by that symptom better than any other what kind of a man you are yourself; for you show me there what your ideal of manhood is, what kind of a man you long incessantly to be.—[Carlyle.

PRICES CURRENT.

Silver, \$1.11 1/2 per oz., 1000 fine; silver, 925 fine. 61 1/2 per oz.

CORNUCOPIA

Flour—Best brands of City Extra, \$5.50 to 5.85; medium grades, \$4.50 to 5.00; Shipping Superfine, \$3.50 to 4.50.

WHEAT—\$1.60 to 1.65 per cwt.

BARLEY—Feed, 95c

OATS—No. 1, \$1.60 to 1.65.

FEED—Bran, \$1.60 to 1.70; ground barley, \$2.20 to 2.30; middlings, \$1.90 to \$2.10; oil cake, \$30.00 per ton.

POTATOES—40c to 90c per cwt. New, \$2.00 to \$3.00.

FRUIT—Lemons, \$5.00 to 5.50 per box for Sicily; Bananas, 1.75 to \$3.50 per bunch; Cal. Oranges \$3.00 to 5.50 per box; Apples, \$1.25 to \$3.00 per box.

VEGETABLES—Cabbage, 60 to 65c per cwt.; Cauliflower, 65c to 75c per doz; Turnips, 50c to 65c per cwt.

HAY—\$8.00 to 14.50 for all grades. Straw, 45 to 60c per bale.

BUTTER—Choice, Cal. 30 to 32%.

CHEESE—Cal. 17 to 18c choice.

EGGS—26 to 27c per doz for Cal.

HONEY—Strained, 6c to 7 1/2c for white; 5c to 6 1/2c for first quality; 7 1/2c to 7 3/4c for third.

MUTTON—Wethers, 7c to 7 1/2c; Ewes, 6c to 7c.

LAMB—7 to 8c.

PORK—Live hogs, 6 1/2c for hard grain hogs on foot; dressed do, 9 1/2c to 9 3/4c.

WOOL—8c to 15c.

HIDES AND SKINS—Sheep skins, 20c to 25c for shearlings; 30c to 50c for short; 50c to 75c for medium; 90c to \$1.25 for long wool skins.

The following is the list of appointments made out for Mrs. M. C. Leavitt of Boston, who came to this coast some few months since earnestly recommended to us by Miss Frances E. Willard. The work has so widened on every side, so many calls have been made from the different counties in our State for her to come and help to establish the cause of temperance, by lecturing and organizing, that the W. C. T. U. have retained her services for the next two months. We look to the Christian people, to the pastors of churches, to the friends of temperance, to aid and sustain her in this great cause; to extend to her their hospitality and cheerful co-operation.

Feb. 15, Hollister; Feb. 17, Monterey; Feb. 19, Stockton; Feb. 20, Lodi; Feb. 22, San Rafael; Feb. 24, Santa Rosa; Feb. 25, Healdsburg; Feb. 26, Petaluma; Feb. 28, St. Helena; Feb. 29, Calistoga; Mar. 2, Napa City; Mar. 4, Auburn; Mar. 6, Gold Hill; Mar. 7, Lincoln; Mar. 9, 10, 11, 12, Nevada City; Mar. 13 and 14, Grass Valley. Saturday, March 15, Mrs. Leavitt goes to Nevada for a week or ten days, and then to Oregon, where she begins work the 1st of April.

Mrs. H. H. HAVENS.
Cor. Sec. State Union.
1059 Washington St., Oakland.

A Sound Principle.

There are some people—and they call themselves financiers too—who regard banking as a species of pawbroking; but there are others whose motto is, "Banking is a business which should be reciprocally beneficial to borrower and lender; strict justice and rigid performance of contracts are its proper foundation."

Such is the principle upon which the well known Pacific Bank, corner of Sansome and Pine streets, does, and for over twenty years has done business.

Each year has seen it richer and more prosperous, and its clientele to-day consists of the solid merchants, manufacturers, farmers and capitalists of the State. As everybody knows, Dr. R. H. McDonald is President of the Pacific Bank.

Bells! Bells! Beautiful Bells!

"Those evening Bells! Those evening Bells! How many a tale their music tells, Of youth and home, and that sweet time When first I heard their soothing chime."

The foundry is situated in Baltimore, Md., owned by the Messrs. Henry McShane & Co., and is one of the many prominent establishments of that thriving city which has earned a world-wide reputation for the beauty and superiority of its productions. Among the most recent of their shipments are a pair of two bells to the West Indies. One fine bell to Egypt, two excellent bells to China, and very fine one to Mexico. Besides these, they have just sent a superb bell to Indiana. A chime of six to Detroit, Mich., and a chime of nine just completed and satisfactorily inaugurated to Mass., near Boston, to the delight of the surrounding community. They have also just been awarded another prize medal for the superiority of their bells. The McShane bells are entitled to all the honor and fame which their reputation which they are constantly receiving.

The Four Stages of Disease.

Few people but will realize the startling truth shown in the engravings accompanying the advertisement of Rev. T. P. Childs, in this number of the *PACIFIC*.

The *American Christian Review*, Cincinnati, says: "Nearly every family in the land has friends or near and dear relatives who have passed through every stage of disease as described in the engravings, bell to Indiana. A chime of six to Detroit, Mich., and a chime of nine just completed and satisfactorily inaugurated to Mass., near Boston, to the delight of the surrounding community. They have also just been awarded another prize medal for the superiority of their bells. The McShane bells are entitled to all the honor and fame which their reputation which they are constantly receiving."

To many it will be a matter of surprise that CATARRH is very frequently mistaken for CONSUMPTION, the symptoms in each being much alike, especially in the earlier stages. No one who recognizes in his own system, or who has friends or relatives with any of the symptoms so accurately described, should fail to send a statement of the case to Mr. Childs. There may be hope even in desperate cases.

The discovery of his cure for Catarrh and diseases of the Throat and Lungs, has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or Throat or Lung difficulties—among them clergymen, physicians, lawyers, merchants, bankers and business men. All who have personally investigated the facts, are satisfied that Mr. Childs has discovered a certain, positive and permanent cure for these diseases, that when properly used never fails even in the most desperate cases. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. Rev. T. P. Childs has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and unobtrusive manner he publishes the names and addresses of some who have cured, that any who desire may inquire of the patients themselves what Childs' treatment has done for them."

THE FOLLOWING IS FROM OTHER PUBLISHERS.

"The publishers and editors of the *Journal and Messenger*, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statements he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment."

"While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the *Illustrated Christian Weekly*, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effective."

"The publishers of *The Congregationalist*, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections."

"The publishers of *The St. Louis Christian Advocate*, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

Miss Frances E. Willard is at her pleasant home at Evanston, Ill.

Publishers' Department

Entered at the postoffice at San Francisco as second-class matter.

The subscription Price of THE PACIFIC is \$2.50 an advance, which includes the payment of the postage by us.

THE PACIFIC CLUBBING LIST.

We will send THE PACIFIC one year (price \$2.50 a year) to any new subscriber, or to any old subscriber renewing in advance, with any of the following publications, for the price named in the second column. The price in the first column is that of the publication named alone. Each column includes prepaid postage. After the receipt of the first copy of any publication, complaints, if necessary, should be sent to the office where it is printed.

American agriculturist	1.50	3.50
Christian at Work	3.00	5.00
Dresser's Monthly Magazine	2.00	4.00
Godey's Lady's Book	2.00	4.00
Harper's Weekly	4.00	5.75
Magazine	4.00	5.50
Bazar	4.00	5.50
Scientific American	3.00	5.00
The Century Magazine	4.00	6.00
St. Nicholas	3.00	5.00
Wide Awake	2.50	4.50
The Independent	3.00	5.00
North American Review	3.00	5.00
Congregationalist	3.00	5.10
Littell's Living Age	3.00	5.50

The courts have decided that all subscribers to newspapers are to be responsible until arrears are paid and their papers are ordered to be discontinued.

THE PACIFIC will be sent free for one year to any person sending the names of three new subscribers, with the money.

Any old subscriber sending the name of one new subscriber, with \$2.50, can have his own paper another year for \$1.75.

Payment for THE PACIFIC, when sent by mail, should be made in Money Order, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

The date against your name on the label of your paper shows to what time your subscription is paid.

The publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid. Always give the name of the Postoffice to which your paper is sent.

New subscriptions can commence at any time during the year.

We bespeak the attention of our readers to our advertising columns. Our advertisers are our friends. They help us to publish our paper. They are also the friends of our subscribers, because without their patronage we could not furnish THE PACIFIC at the low price for which it is now offered. We want our advertising friends to find that it pays to make their business known through our columns. We can do this if our readers will give a share of their patronage to those who are thus assisting us.

A Sore Throat or Cough, if suffered to progress, often results in an incurable throat or lung trouble. "Brown's Bronchial Troches" give instant relief.

Fine Teas.

C. J. Hawley & Co., the well-known Grocers, 215, 217 Sutter Street, have just received a consignment of the "NEW BLEND," a delicious black tea, compounded of the most fragrant and choice flavored kinds. The combination produces a liquor superior to any single kind, when used by itself. It has not that injurious effect upon the nervous system that green teas have, and can be had at Hawley's and all the Drug stores, and nowhere else in the city. It is a first-class and nutritious article. Ask your Druggist for it. Messrs. Hawley & Co. have recently fitted up an elegant Tea Department in their large store, where ladies can order a drawing of tea and satisfy their own taste. Call and try them. The attention of buyers is invited to their large and well-selected stock of FANCY GROCERIES AND DELICACIES. We notice the celebrated WISNADEN STRAWBERRIES, APRICOTS and MELANGE, also the finest WESTPHALIA JAM, POMERANIA GEESBERRIES, WESTPHALIA HAMS, ETC.

WANTED.

AGENTS WANTED in every town and county on this Coast to sell Three New Books, Just Published; also other fast-selling and good-paying subscription books. Exclusive territory assigned to agents. For terms, circulars and full particulars address A. ROMAN, Publisher, 120 Sutter Street.

BOY WANTED.

A boy aged about 15 years, who is desirous of learning the printing business, can find an opportunity at 532 Clay St., S. F. H. G. PARSONS.

SANITARIUM, Riverside, Cal. The dry climate cures. N. se, Throat, Lungs, full idea. 86p, route, cost free. Tnov-26t

Our readers will notice that we are running a large advertisement of Allison Brothers' "Death on Dirt" Soap. This soap we have tried as directed, and it washes beautifully, apparently without injuring the fabric. A great many people on this coast have not known of the old way of washing. Try this soap and see how simply the work is done. J. Y. Ross, 123 California Street, San Francisco, is the exclusive agent on the Pacific Coast. He ought to do a large business.

New railroad and county map of the Pacific States and Territories and the Rocky Mountain region. Size 34x42 inches. Distances between each station plainly marked. This is an entirely new map, colored in counties, varnished and mounted on rollers, printed and engraved in beautiful style, and on a large scale, showing the country from Kansas and Nebraska on the east, to the Pacific Ocean on the west, and from the British Possessions on the north to Mexico on the south. Price, two dollars. Agents wanted. R. A. Tenney, Publisher, 20 Sansome St. San Francisco, Cal.

To Families.

The canned fruits, jellies, jams, pickles, ketchups and sauces put up by us are excelled by no brand on this coast. We use choicest materials for all our manufactures, and housekeepers can always rely on getting a quantity and quality of goods that are packed by clean-handed white women and girls, and cooked by experienced processors in a superior manner. The luscious fruits of California are gaining a world-wide reputation, and the low prices at which these goods can be obtained at all reputable grocers in San Francisco and elsewhere are a sufficient inducement to permit their use on every table at least once a day.

ROOMS.—Persons desiring to rent desirable rooms in the best parts of San Francisco by the day, week or month, with or without board at low rates, please call at office of THE PACIFIC.

New Pacific Coast Map.

SELLS READILY EVERYWHERE.—Agents wanted. R. A. TENNEY, 20 Sansome Street.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 160 Wall Street, New York. A-Feb21

R. H. McDonald, President.
S. G. Murphy, Cashier.
PACIFIC BANK
Established 1863.
Capital Stock \$1,000,000.00
Surplus \$450,000.00
San Francisco, Jan. 1, 1884.

The following statement shows the condition of this bank January 1, 1884:

Assets.	Liabilities.
Solvent Bills Receivable, \$2,509,721.35	Capital Stock, \$1,000,000.00
Real Estate—Bank's house 150,000.00	Surplus Fund, 450,000.00
Other Real Estate, 14,900.00	Undivided Profits, 6,120.35
Govt. Bonds, Bank's stocks &c., 111,993.05	Due Depositors, 2,167,652.57
Due from solvent Banks, 338,206.04	Due Banks, 114,304.88
Money on hand, 632,160.18	Due Dividend No. 60, 40,000.00
	\$3,778,077.50

All matters entrusted to our care will be attended to with promptness, fidelity, and in strict confidence.

R. H. McDONALD, Pres't.

COMMERCIAL Insurance Company OF CALIFORNIA.

PRINCIPAL OFFICE,
405 CALIFORNIA STREET,
SAN FRANCISCO.

CAPITAL FULLY PAID, \$200,000.00
TOTAL ASSETS, DECEMBER 31ST, 1883, \$436,373.79
LOSSES PAID SINCE ORGANIZATION, \$954,247.44

CHAS. A. LATON, JOHN H. WISE,
Sec'y. Pres't.

BOOKS!

Fine Art Gift Books, Miscellaneous and Standard Books, Beautifully illustrated Juvenile Books, Books for Reference, Books for Pleasure, Books for Teachers, Books for Students.

Stationery!

BLANK BOOKS, COMMERCIAL PAPERS, LADIES' NOTE PAPERS, PLAIN AND ORNAMENTAL.

Marcus Wood & Co's. Celebrated Royal Irish Linen Papers, Constantly on Hand.

Specialty made of Wedding and Visiting Cards, and the Artistic Designing, Engraving and Illuminating of Monograms, Crests and Arms.

Birthday Cards always in stock.

G. BEACH,

107 MONTGOMERY STREET,
Opposite the Occidental.

Richardson's New Method FOR THE PIANOFORTE.

PRICE \$3.25.

This standard and superior instruction book does not seem to suffer from the publication of other methods and instructors, however meritorious they be. It sells literally by the Tons! Many times revised it is practically without error. Those who are in doubt what book to use, are always safe in using RICHARDSON.

Wells' Third Mass. (80 cts.) by Charles Wells. Just out. Is full of the best effects. Ditson & Co. publish 100 Masses by the best composers. No sacred music is finer than this.

Vocal Echoes. (\$1.00.) By Perkins, and "WELLESLEY COLLEGE COLLECTION" (\$1) by Morse, are superior collections for female voices.

For the Temperance Campaign, now exciting intense interest, there are no better singing books than HULL'S TEMPERANCE GLEE BOOK (40 cts.), by Tenney and Hoffman; and TEMPERANCE LIGHT (12 cts.).

War Songs, (50 cts.) are conquering the country. A great success.

OLIVER DITSON & CO., Boston, C. H. DITSON & CO., 867 Broadway, N. Y.

KNABE PIANOFORTES.

Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. 144p 27-8thp-11250w

Established Over Twenty Years.

PACIFIC COAST Sewing Machine Headquarters.

No. 634 MARKET STREET
Opposite Palace Hotel,
SAN FRANCISCO, CALIFORNIA

General Agent for the
Florence.

White,
New Home,
Peerless,
Weed, (Improved)
Victor,
Home Shuttle,
Wilson,
Crown.

All other leading kinds at lowest rates. Send for circular and Price Lists.
Complete stock of NEEDLES for ALL Sewing Machines, SPOOL COTTON, SEWING SILK and Machine Attachments.
All kinds of Sewing Machines thoroughly repaired at low rates.

SAMUEL HILL.

General Agent.

NO. 20 HEATING STOVE.



MECHANICS' FAIR—HIGHEST AWARD

THE ADAMS & WESTLAKE

Oil Stove!